Shiva Svarodaya

Text with English Translation by

RAM KUMAR RAI

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VARA

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TANTRA GRANTHAMALA No. 1

ŚIVASVARODAYA

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VARANASI

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PREFACE

This little book Śivasvarodaya, herein presented for the first time with English Translation, is an ancient Sanskrit Text of great importance and the only one extant which elucidates the Science of Predicting auspicious and inauspicious results based on the flow of the breathing through one or the other nostril. It was initially revealed by Lord Śiva to His Divine Consort Pārvatī with specific instructions to keep it a closely guarded secret revealed only to those who deserved. And in keeping with this spirit this science really remained so guarded a secret as to become almost extinct today. However its importance and utility would atonce become evident to any one as soon as he starts actions specified in it. Often the results start showing even within a week of its use. If one considers all the aspects of the Science, such as, the breathing nostril, reigning element, the planetary combinations and the signs of the zodiac he can make scrupulously precise predictions about the success or failure in any walk of life and for any purpose, both for one's own self or for others.

Although this science is now becoming extinct, yet stray persons of older generation still observe some of the conditions laid down by this science without, however, knowing precisely either about this book or its major details, mainly because of the secrecy maintained about it. The taboo is still not lifted from its free revelation, but I have taken courage to place it with an English Translation before a wider circle of Readers quite in defiance of the Tradition, simply to enable scientists to design research and validate or nullify its generalisations. Personally however, I can say with my personal experience that many of its precepts, if

practised with faith, do give positive results even within a few days of its adoption.

As is the case with most of the Sanskrit works, the Text here also is at places either obscure or very difficult. There fore a mere translation of it might not have been sufficient, and hence I have made my translation explanatory rather than literal. Besides, a comprehensive Introduction has been given in the beginning which contains a detailed summary of the Science with an explanation of all the Technical Terms used in it. Going through this Introduction before reading the Text or its translation, would considerably help in understanding the work in general and some of its obscurer passages in paticular.

If read with faith and dedication, I have firm belief that the work would prove beneficial in making the life prosperous and also help in the avoidance of many an unforeseen adversities.

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INTRODUCTION

Svarodya- vijñāna, is the science of prediction about the breather's health, his future and auspicious, or inauspicious possibilities for him in various walks of life through the rise of breathing in one or the other nostrils. Due to a causal relationship the Pnāṇa-vāyu and the Manas are one. Therefore, by conquering the Prāṇa-vāyu one can conquer the Mahāprāṇa and the Manas. Achievement of the conquest of the Mahāprāṇa (*Mahāprāṇa-jaya*) and Manas (*Manojaya*), and the knowledge of the Essence through this conquest is called Svarodaya. Although, due to the diversity of the Sūkṣma-śakti (Subtle Power) the activities and fruits of Svarodaya are infinite, yet a little of it is being described here for the benefit of the Yogīs. There is no better brother than Svara-vijñāna or better wealth than Svara-jñāna, or better secret than Svara-jñāna. Destruction of enemies, meeting with members of the fraternity, achievement of wealth, fame and bride, interview with king, and even subjugation of the kings, all these can be achieved through Svaravijñāna.

All the Purāṇas, Smṛtis, Vedāṅgas and Tantras have originated from Svara. Therefore, there is no other better friend in this world than the Svara-vijñāna. This science of Svarodaya is superior to all other sciences. Just as one needs a torchlight in order to see the things in house, so for self-enlightenment one needs the knowledge of Svarodaya.

Kinds of Vayus :—There are ten kinds of Vāyus (Airs) residing in the body, viz., Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya (See VĀYU). All these Vāyus keep on roaming in the various vessels of the body. A person adept in the science of Svarodaya experiences the activities of these Vāyus through three most important Nāḍīs—the Piṅgalā, Iḍā, and Suṣumnā.

Relation of Respiration with Age :—Ordinarily a human being breathes about 13 to 15 times per minute. Thus, in a full day and night (24 hours) the total number of respirations reaches to about 21,000. It is an entablished fact that lesser is the number of respirations of an organism per minute, the greater is his life-span. In other words, if we control and minimize the number of our respirations, we can increase our life-span.

Svara and its Rise :—Many people may not have noticed this but it is a fact that the continuous act of Inspiration and Expiration instead of being performed simultaneously through both the nostrils, is performed with fixed periodic rhythms through left and right nostrils alternately. That is, when the period of one nostril is over the breathing automatically passes on to the other nostril for almost the same period. This act of breathing is called Svara, and passing of this act from one nostril to the other is called Udaya or Rise of breath in that nostril. This *Svara+Udaya*=Svarodaya, is thus Science of Divination from the rise of breathing in one or the other nostril.

Duration of Respiration in one Nostril:—After the rise of breathing in any nostril it continues through it for 2 Ghaṭikās (one hour). This means that breathing alternates from one to the other nostril after every one hour in a rhythmic manner.

Name of the Svaras :—The left Nasal passage is called Iḍā and the right the Piṅgalā. The middle passage is called Suṣumnā. When the Svara is flowing through the left nostril it is called Iḍā-svara; when it is flowing through the right nostril it is called Piṅgalā-svara. When however, the Svara is flowing through both nostrils simultaneously or alternates erratically in both nostrils, it is called Suṣumnā-svara.

The Iḍā is representative of Moon and the Piṅgalā of Sun. Therefore, the Iḍā-svara is called Moon-svara and the Piṅgalā-svara the Sun-svara.

In order to follow the subsequent descriptions these various names of the three Svaras must be keept in mind.

Method of knowing the Svara :—Press one nostril and note if breathing is going on in the other unobstructed. In case there is obstruction then the former nostril should be left and this one be pressed. Now if the breathing is going on completely unobstructed in the former then it is the nostril through which the Svara is flowing. For example, press the left nostril first and note if the right is breathing completely unobstructed. If there is obstruction then leave the left and now press the right nostril and see if the left is breathing smoothly and in an unobstructed manner. If there is no obstruction then it should be presumed that the left Svara is flowing. However, if there is no obstruction in either, or their is some obstruction in both then it should be presumed that the Suṣumnā-Svara is flowing. Thus the nature of the Svara should first be determined before proceeding to any prognostic inference.

Method of changing the Svara from one Nostril to another :—Whenever there may be a necessity or desire to change the respiration from one nostril to another, one should lie down for a while sideways on the side of which the nostril is breathing at the moment. Soon the breathing would change ove to the other nostril. For example, if one is breathing from the left nostril, and wants to change it to the right, he should lie sideways pressing the left side. This will automatically change his breathing to the right nostril. In other words, one should lie to the opposite side of the nostril to which he wants his breathing to change over. Lying on the left side will induce breathing through the right nostril, and *vice versa*.

Principle of flow of the Svara (breathing) from the left and right nostrils :—Usually the Svaras flow on this principle : On the 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th and 15th day of the lighted fortnight it should pass from sunrise onwards through the left nostril and alternate according to the rule of its periodic thythm.

Similarly, on the 4th, 5th, 6th, 10th, 11th, and 12th of the same fortnight it should pass from sunrise onwards through the right nostril and proceed according to the rules of its alternation.

The same schedule holds good for the same days of the dark fornight, as well.

Importance of the knowledge and control of the Svaras :— Through one-pointed concentration Yogīs, with a reference to the passages of Moon and Sun, that is of Iḍā and Piṅgalā, respectively, can know anything and everything. A Yogī who can bring the Iḍā-nāḍī into the Piṅgalā-nāḍī and *vice versa*, or catch the rays of the *Moon* through the rays of the Sun, and *vice versa*, can live as long as the Moon and Stars would exist. A Yogī who is versed in directing the passage of the Nāḍīs at will and studies the Science of Svara, remains safe from all kinds of pains, and obtains his desired fruits.

Pañca-Tattvas (*Five Elements*)

The entire universe is made up of Five Elements, viz. Earth, Fire, Water, Air, and Ether, and at the time of Pralaya (Final Dissolution) it again dissolves into these five elements. That Supreme Element which is beyond these Five is the Unstained Brahman. Now, one must pay atention to the fact that along with the rise of a Svara, there is a rise of one or the other of the Five Elements as well. Therefore, it is necessary to know what element is reigning during the flow of a particular Svara, because Yogīs versed in the science of Svarodaya and also in the ways of knowing the rise and reign of the Elements can know the good and bad results for the person under their influence.

Nature of the Elements and the method of knowing their rise :— The Yogīs, for the purpose of concentration, etc., have imgined the existence of various Cakras in the human bodies. Each of these Cakras, which are Lotus shaped (See CAKRAS) is the seat of one or the other Element. Therefore, one should concentrate on one of these Cakras for the Dhyāna of different Elements.

(*a*) *The Earth Element*

In the human body this element is situated in the Mūlādhāra Cakra, and is connected with the Suṣumnā near the

anus, from where the Suṣumnā starts. The Earth element is concentrated upon in this Cakra which is the representative of Bhūḥ Loka in the body.

The colour of Earth is yellow and its shape square. Its quality (*guṇa*) is smell and hence its sense-organ is Nose and the motor organ (Karmendriya) Anus. It is said that the diseases like Jaundice etc., develop due to a disturbance in this element. There is also a predominance of this very element in Mental disturbances like Phobias etc. All diseases arising out of a disturbance in the Earth element are automatically cured by concentration on the Mūlādhāra Cakra.

Method of Concentration :—After a quarter of the night is over, one should select a silent place and pure seat. He should bend his legs and sit on them. The back of the hands should then be kept on the respective knees in such a manner that the finger-tips point toward the abdomen. In this position, fixing the gaze on the tip of the nose, he should, in the Mūlādhāra Cakra, concentrate on the square and yellow Earth with Laṁ Bīja (*Laṁ-bījam dharaṇīm dhyāyec-caturastrām supītabhām; Sugandha-svarṇa-varṇa tvamārogyam deha-lāghavam*).

(*b*) *The Water Element*

In the human body this element is situated in the Svādhiṣṭhāna Cakra. This Cakra is situated at the root of the genital organ, and is the representative of Bhuvaḥ Loka in the body.

The colour of Water-element is white and form like the Half-Moon. It is responsible for all the sensations of taste. Emotional disorders owe their origin to this element.

Method of Concentration :—One should sit in the same posture as specified for Earth element, and then concentrate upon the Water element which has Vaṁ for its Bīja; whose brilliance is like that of the Moon and form like the Half-Moon. Concentration upon this element relieves the feeling of hunger and thirst, and develops tolerance. The Yogī obtains the power of unobstructed movement in Water. (*Vaṁ-bījam Vāruṇam dhyāyedardha candram Śaśiprabham; Kṣutpipāsā-sahiṣṇutva jala madhyeṣu majjanam*).

(c) *The Fire Element*

In the body this element is situated in the Maṇipūra Cakra. This Cakra is situated in the region of the Navel and represents the Svaḥ Loka. Colour of this element is red and quality Form (*Rūpa*). It is triangular in shape and its organs are Eyes and the Karmendriyas (Motor organs). Disorders like anger and swelling in the body arise due to an imbalance of this element. Siddhi in this element removes indigestion and other stomach disorders, and facilitates the process of Awakening of Kuṇḍalinī.

Method of Concentration :—Sitting in the same posture as in the above two cases, one should concentrate upon this element whose Bīja is Raṁ, form Triangular, and brilliance like that of Fire. Siddhi in this Tattva develops tremendous appetite for food and drink, and tolerance of scorching sunshine or fire, (*Raṁ-bijam Śikhinam dhyāyet trikoṇamaruṇa-prabham; Bhavannapānabhohktṛtvamātapāgnisahiṣṇutā*).

(d) *The Air Element*

In the body this element is situated in the Anāhata Cakra. This Cakra itself is situated in the heart region and represents the Mahaḥ Loka. Colour of this element is green and its shape has been imagined as both hexagonal and round. Its sense-quality is Touch, sense-organ Skin and motor organ Hands. Disorders of Air, such as Asthama, etc., develop out of an imbalance in this element.

Method of Concentration :—Sitting in the same posture as in above cases, this element having Yaṁ Bīja, of round shape, and green brilliance, should be concentrated upon in the Anāhata Cakra. Siddhi in this element bestows the capacity of flying and moving freely in the Air. (*Yaṁ-bījam pavanam dhyāyedvartulam śyāmal-prabham; Ākāśa-gamanādyañca pakṣivad-gamanam tathā.*)

(e) *The Ākāśa Element*

In the body this element is situated in that Viśuddha Cakra whose place is in the neck and which is the representative of the Janaḥ Loka. Colour of this element is Blue and

shape oval. Some imagine it as Shapeless also. Its quality is Sound, sense-organ Ear, and motor organ Speech (Tongue).

Method of Concentration :---Reciting the Haṁ Bīja one should concentrate upon this Shapeless element of varied colours in the Viśuddha Cakra. Siddhi in this element bestows the knowledge of the past, present and future. Aṇimā etc., eight Siddhis also are attained. (*Haṁ-bījam gaganam dhyāyennirākāram bahuprabham; jñānam trikāla-viṣayam aiśvaryam-aṇimādikam.*).

Practising the Concentration in the aforesaid manner the Elements become Siddha (Perfect) in about six months.

Method of knowing the Rise and Regin of the Elements

The bodies of all the creatures existing on this Earth to Satyaloka are made up of these five elements. All these elements rise and reign in fixed succession during the flow of each Svara. This means that during the tenure of each Svara all these five elements reign for a certain period. The knowledge of this rise and reign of the respective Elements can be obtained through the following methods :---(1) Place of the Svara in the Nostril; (2) Shape of the Svara; (3) Colour of the Elements; (4) Taste of the Elements; (5) Length of the Svaras; and (6) Place of the Elements in the body.

(*i*) *Place of the Svara in the Nostril* :--If the breathed Air is passing through the central part of a nostril it is indicative of the Earth-element; if through the lower part, of the Water-element; if through the topmost part, of Fire-element; if through the sides, of Air-element; and if it is flowing in a rotating manner through the interior of the nostril it is Ether (Ākāśa) element.

(*ii*) *Shape of the Svara* :--When the Expired breath is thrown on a mirror then if the moisture formation is square in shape it is Earth-element; if like a half-moon it is Water element; if triangular it is Fire-element; if round it is Air-element, and if it is in the form of tiny drops or spots it is Ether-element.

(*iii*) *Colour of the Elements* :--In order to conquer death it is proper for the Yogīs to begin their daily routine only after seeing with effort the sign of the reigning Element. A Yogī

should close the two Ears with the thumbs of the two hands, two nasal passages by the middle fingers of the two hands, mouth by the third and the small fingers of both hands, and the two eyes by the first fingers of both hands (See YONI-MUDRĀ) and then try to see the elements. Now, if he sees yellow colour it is to be known as the Earth-element (Pṛthivī-tattva); if he sees white it is to be known as Water-element (Jala-tattva); if he sees blood-red it is to be known as Fire-tattva; if he sees black it is to be known as Air-tattva, and if he sees drops of various colours it is to be known as Ether-tattva (Ākāśa-tattva).

(*iv*) *Taste of the Elements* :—When the Pṛthivī-tattva is on the ascendance a sweet taste is experienced; when Jala-tattva it is sweet and astringent; when Agni-tattva it is bitter; when Vāyu-tattva it is sour; and when Ākāśa-tattva it is a pungent taste.

(*v*) *Length of the Svaras* :—At the time of exhaling if the force of outgoing Air is measureable at a distance of eight fingers then it is Vāyu (Air)-tattva on the ascendance; if four fingers then it is Agni (Fire) Tattva; if twelve fingers it is Jala (Water) tattva; and if twenty six fingers it is Ākāśa (Ether) tattva.

(*vi*) *Place of the Elements in the Body* :—As has already been indicated above, the respective Elements reside in different Cakras in the body. By concentration on the parts of the body where these Cakras are situated, the place which represents the rise and reign of an Element, would appear distinctly before the mind's eye and thus indicate its rise and reign.

Duration of the Reign of Elements

After rising, a Tattva (Element) reigns for a definite period of time which is as follows :

Name of the Tattva	Reigning time	
	in Palas	in Minutes
1. Pṛthivī (Earth)	50	20
2. Jala (Water)	40	16

3. Agni (Fire)	30	12
4. Vāyu (Air)	20	8
5. Akāśa (Ether)	10	4
Total	150	60 (one hour which is the duration of one Svara.

The measures of the time here and elsewhere can be inferred on the basis of the following formula :

6 Respirations	=1 Pala	=24 seconds
60 Palas	=1 Ghaṭikā	=24 minutes
2 Ghaṭikās	=1 hour	=60 minutes
60 Ghaṭikās	=1 day and night (Ahorātra)	= 24 Hours.

The following Table may be helpful in getting a consolidated account of the Elements :

Name of Element	Place	Shape	Quality	Colour	Taste	Bija	Svara's Place	Svara's Length	Period
Earth	Muladhara	Square	Smell	Yellow	Sweet	Lam	Middle of nostril	12	20
Water	Svadhisthana	Half-Moon	Rasa Chemical	White	Astringent	Vam	Lower part of nostril	16	16
Fire	Manipura	Triangular	Form	Red	Bitter	Ram	Upper part of nostril	4	12
Air	Anahata	Hexagonal or Round	Touch	Green or Cloud Colour	Sour	Yam	Side of nostril	8	8
Ether	Visuddha	Oval or dotted	Sound	Multifarious	Pungent	Ham	Rotating	20	4

Inferences on the basis of Ascendance of various Elements

If we perform various actions of our life in the presence of certain Svaras (breathing through left or right or both nostrils) then definite results follow—both auspicious and inauspicious, good and bad.

Our breathing goes on with a rhythmic periodicity, through left and right nostrils, although at times it also flows through Suṣumnā (both nostrils). Therefore, all our works, aims, and pursuits have been classified into three categories

correspondingly resulting from the flow of the Svara in any of the two nostrils or in both. Besides, the Elements have also been found to be intimately influencing the results in the presence of various Svaras. Therefore, for the success or failure of some particular work or action, where there is a necessity of the presence of one or the other Svara, there also is a necessity of the presence of a particular Element. In the absence of such a correspondence often adverse results follow.

In this connection, although there can be various situational combinations of the Svaras and Elements, yet as a general rule it can be said that all the static and good works or actions should be performed during the reigns of Earth and Water Elements.

Works like propitiatory rites, friendship, yogābhyāsa, taking divine medicines, alchemy, putting on new ornaments or clothes, marriage, entry in an *Aśram*, water reservoir or house construction, horticulture, yajña, meeting with relatives and friends, colonisation of a village or city, proceeding on a journey to some far off place if the destination is in the South or West, drinking water, urination, etc., should be undertaken or performed on Monday, Wednesday, Thursday and Friday under the left Svara, when the Earth or Water or both of these Elements are reigning,

Works like embarking upon some difficult or cruel mission, initiation in a practice of arms and weapons, music, riding, physical exercise, boating, construction of Yantras and Tantras, mountaineering, invasion of some foreign territory or fort etc., sensual enjoyments, war, purchase or sale of birds or animals, cutting or pruning plants, severe yogic sādhanā, meeting with the king or officer, dispute, going near some unknown person, bathing, eating and correspondence etc., should be undertaken on Tuesday, Saturday or Sunday under the right Svara when the Earth or Water or both are reigning.

Practice of Dhyāna and Dhāraṇī etc., should be performed under Suṣumnā Svara (breathing through both nostrils) on any day under any Element.

This list contains a very brief enumeration, where the name of works or objectives only are given, not their elaboration.

Some say that all the works enumerated above which are to be performed under the right Svara and in the presence of Earth and/or water Elements, can also be performed under the same Svara but in the presence of Air and Fire Elements. But such works should never be performed during the flow of Suṣumnā-svara.

Next we proceed to give situations conducive to fruitful results in various life-situations.

I. Work Fructification

Whenever you want someone to do a work of your choice, or make him to accept your views, or desire fulfilment of your personal objectives, then at the time of proceeding on such a mission you should first put that foot forward which corresponds to the Svara at the moment. That is, if the left nostril is breathing, then the left foot should first be put forward. However, the Element on the ascendance should in every case be either Earth or Water or confluence of both. After reaching your destination if you have to talk to the person through whom you are seeking the fulfilment of your objective then you should begin your talk only after putting him to the side of which your Svara is flowing (left or right) at the moment. With these formalities you will be surprised to find that the person whom you are talking will, even though he is your adversary, does the work according to your desire and satisfaction. This method is a sort of charm for captivating or subjugating the minds of others and is very effective in obtaining success particulary in the following works : (i) going as an applicant for securing some job; (ii) appearing in some court as a plaintiff, defendent or witness; (iii) going for an interview before your officer, proprietor or master, etc.

II. Fertilzation

Following are some methods through which even a sterile woman can bear offsprings. Besides, a son or a daughter can be produced as desired.

(*a*) *Producing a son* :—Ordinarily a period of sixteen days from Menses is supposed to be favourable for fertilization. But even during this period the later days are successively more favourable; the first three nights, Aṣṭamī, Ekādaśi, Trayodaśi, Caturdaśi, and Pūrṇimī or Amāvasyā (1st, 2nd, 3rd, 8th, 11th, 13th, 14th, and 15th day of every fortnight of a lunar month) being prohibited.

Now, in order to get a son or a daughter, besides night, the consideration of Svara is particularly important. Therefore, for getting a Son, one should select any of the following nights when the Husband's right and Wife's left Svaras are flowing, and Earth or Water or both Elements are reigning. The nights and their effects in producing a Son are as follows :

1.	Fertilization on	4th	night	from the day of	Menses	produces a short-lived and poor Son.
2.	,,	,,	6th	,,	,,	Son of an Average Life-span.
3.	,,	,,	8th	,,	,,	Powerful and Affluent Son.
4.	,,	,,	10th	,,	,,	Clever Son.
5.	,,	,,	12th	,,	,,	Son of good qualities.
6.	,,	,,	14th	,,	,,	Son of Superior qualities.
7.	,,	,,	16th	,,	,,	Perfect Son.

(*b*) *Producing a Daughter* :—Any of the following nights may be selected when the Husband's left and Wife's right Svaras are flowing and when either Water Element or the Water and Earth Elements together are reigning. The suitable nights and their effects are as follows :

1.	Fertilization on 5th night from day		of Menses	Daughter born is not sterile.
2.	,,	7th	,, ,,	Daughter born is sterile.
3.	,,	9th	,, ,,	Affluent and Powerful Daughter.
4.	,,	11th	,, ,,	Daughter of bad character.
5.	,,	13th	,, ,,	Daughter born will bear hybrid children
6.	,,	15th	,, ,,	Daughter very fortunate and may become a Queen.

(c) *Offsprings to a Sterile Woman* :—When Svara is flowing either in Suṣumā or the right nostril and Fire Element is on the rise, then whether it is night or day, even a sterile woman could be fertilized.

III. Rise in fortune

One who is desirous of raising his fortune, should follow the following rules which would remove his bad days and bring prosperity.

(i) One should get out of the bed daily at least half an hour before Sunrise.

(ii) In the morning, as soon as the eyes open, one should rub his face with that hand of whose side the Svara is flowing, and immediately get up. Now on coming out of the bed he should first put the foot of the same side on the ground of which the Svara is flowing. For example, in the morning before sunrise, one should as soon as he opens his eyes, find out the Svara which is flowing. Suppose it is the left, then he should rub his face with the left palm, then get up immediately and put the left foot first on the ground at the time of leaving the bed. If at the time right Svara is flowing then the same actions should be performed with the right palm and right foot.

One who follows this process daily gradually becomes more and more prosperous in life.

IV. Extinguishing Fire

This may appear surprising, but it is a fact that fire, too, can be extinguished with the help of Svaras in the following manner.

When there is fire, one should first find out the direction in which the air is blowing and spreading the fire. Then he should stand in that direction with a vessel full of water, and suck form it a little water through that nostril which is breathing at the moment. Thereafter, he should take in his Añjalī (a cavity formed by folding and joining the open hands together; the hollow of the hand) about seven *Rattis* (1 gram) of water and sprinkle it on the fire. He will notic that soon the fire stops spreading and may extinguish at that very spot.

V. Fore-knowledge of Death, Disease, or Calamity, and the Procedure of their Aversion

It has been pointed out earlier that the time and day for the movement of one or the other Svaras are definite. But when some auspicious or inauspicious incident is about to happen, then the time and day of the Svaras undergo a change. This change takes place in two ways : (1) Movement of the Svara is reversed, that is when the left Svara ought to flow, then instead right starts flowing, and *vice versa*; (2) Similarly, the duration of the Svara also varies, that is there is an increase or decrease in the duration of one or the other Svara. Auspicious or Inauspicious results may follow such changes which can be forecasted on the following basis :

(a) Change in the days :—

(i) If on the first day of the lighted fortnight of the lunar month instead of the left Svara the right Svara is flowing then there would be a possibility of some loss or strife or disease due to heat any time upto the Full Moon day.

(ii) If on the first day of the dark fortnight instead of right Svara there is a flow of the left Svara, there would then be a possibility of some disease due to cold, or loss, or other distress.

(iii) If such reverse movements of the Svaras continue for two fortnights then there would be a possibility of some special calamity befalling on the person himself, or his relatives, or the death of some relative may occur.

(iv) If such a situation continues for three fortnights then it is an indication of impending death of the person himself.

(v) If the above change continues only for three days then there will be a possibility of either disease or strife.

(vi) If the left Svara continues for full one month then there will be a possibility of some grave disease.

(*b*) *Change in Time* :—

If there is a change in the duration of the Svaras, that is, their duration either increases or decreases then such changes forecast either auspicious or inauspicious results. Here, as a general rule, it must be noted that change to the left Svara is usually indicative of auspicious results while inauspicious results follow a change to the Suṣumnā Svara (Svara flowing through both the nostrils at the same time). The following Table depicts various results at a glance :

Auspicious Results

Svara	Continuous duration	Result
Left	4 Ghaṭikās	Some unexpected gain
,,	8 Ghaṭikās	Pleasure and comfort
,,	14 Ghaṭikās	Love and Friendship
,,	24 Hours	Splendour and Glory
Left and Right	Half each alternately for 2 days	Increase in fame and fortune.
Left in the day and Right in the night regularly		Long life of 120 years.
Left continuously for 4, 8, 12, or 20 days and nights		Very long life, fame, and Affluence.

Inauspicious Results

Svara	Continuous Duration	Results
Left	10 Ghaṭikās	Pain in the Body
„	12 „	Produces enemies
„	3, 2, or 1 day	Produces diseases
„	5 days continuously	Emotional Tension
„	1 Month	Monetary Loss
Right	4 Ghaṭikās	Some kind of Loss or enemity
„	2 „	Enemity with good persons
„	21 „	Destruction even of a good person
„	One full day and night	Decrease in life-pan and death

Forecast of Death

Svara	Continuous duration	Results
Right	8 Prahara	Death after 3 Years
„	16 „	Death after 2 Years
„	3 days or 3 nights continuously	Death after 1 Year
Right in the day and left in the night continuously for one month.		Death in 6 Months
Right continuously for 20 days and nights		Death in 3 Months
Suṣumnā if after flowing for 5 Ghaṭikās does not change still.		Immediate Death

Other Forecasts regarding Death :—

If a person is unable to see his nose he will die within three days.

One whose heart, feet, and scalp become dry after bathing dies within 3 Months.

If a fat person becomes lean or a lean person becomes fat without any evident cause, he dies within a month.

One thing that must be noted in connection with the above circumstances is that all of them do not occur in every case. One or some may appear in one person while another person may have other symptoms. However, the following two symptoms appear universally in everyone :

(i) Close the fist of right hand and place it in the middle of the forehead straight above the nose. If you see the hand thus placed you will find that the entire fore-arm right below the fist to the elbow is appearing very thin. Now, seeing thus if someday you do not see the wrist portion, that is, the fore-arm and the fist appear as two separate units, then you should take it that from that day onwards only six months of your life-span are left—that is, death would come within six months.

(ii) Closing the eye if one presses the inner end of the eyelid he will see a bright Star shining inside the eye. Now, the day he does not see this Star, is indicative of death within only 10 days.

VI. Divination of Diseases and their Aversion.

When the Svaras in the nostrils do not adhere to their fixed timings and days then the body develops diseases. In case a disease has developed due to erroneous functioning of the Svaras, then a correction of that functioning can cure that disease. In this connection some possible diseases and methods of their aversion or cure are as follows :

(*i*) *Fever* :—When feverishness is felt then one should stop the Svara which is flowing at the moment and keep it stopped till full recovery. Lying on the same side of which the Svara is flowing will stop that Svara. Soft cotton can also be placed in the nostril which is required to be stopped.

(*ii*) *Headache*—When headache is felt, one should lie down straight on his back and stretch both his hands sideways along the body. (assume Śavāsana). In this posture he should then

request someone to tightly tie separate strings around the elbows (joint of the fore and upper arms) of both hands. This would soon relieve the Headache, after which the strings should be untied.

In case it is migraine or one-sided Headache then the hand only of that side whose head is aching, should be tied in the aforesaid manner. It is not necessary to tie both hands in this condition. If however, the same ache again recurs the next day and the same Svara is also flowing which was flowing on the first day, then in addition to tying the elbow of the respective hand the Svara of that side should also be stopped.

(*iii*) *Indigestion*—Persons suffering from Indigestion should develop the habit of taking their food during the reign of Right Svara. This will gradually relieve the existing indigestion and develop a healthy appetite and digestion. Lying down on the left side for about 15 to 20 minutes after meals also facilitates the process.

Their is another way also for getting rid of chronic Indigestion. One should sit daily for 10 to 15 minutes in Padmāsana and concentrate his sight on his navel. This would cure the disease even within a week.

(*iv*) *Other Pains*—If there is a pain in the chest, back, waist or stomach then one should immediately stop the Svara which is flowing at the moment. This will give relief from pain.

(*v*) *Asthama*—When there is an attack of Asthama and suffocation begins then one should immediately stop the Svara flowing at the moment. As a measure of permanent cure he should then try to keep the flowing Svara changing from one to another for a month. The greater is the effort in alternating the flow of the Svaras, the better would be the cure from the malady.

VII. Certain other Useful Treatments

(i) *Fatigue* due to hard work can be removed by lying on the right side for a while.

(ii) *Prolongation of Youth*—For this one should try to practice changing Svara at will in the day. Whenever there is an opportunity one should immediately try to change the Svara flowing at the moment. Changing the Svara many times during the day in this manner considerably prolongs the Youth. Along with this practice, if the Viparīta-karaṇī Mudrā is also performed morning and evening every day then the benefit would be excessively multiplied.

(iii) *Method of securing Long Life*—Ordinarily the force of the exhaled breath can be felt upto a distance of 12 Aṅgulas (fingers) and that of inhaled upto 10 Aṅgulas. The time taken by the inhaled air to come out is ordinarily 4 seconds. Now reduction in these measures of force and time would enhance the Life-span. Measure of reduction in the force of breath and the results following them are as follows :

1. Reduction of the ordinary measure of 12 Aṅgulas to :

11	Aṅgulas	gives	Stablisation of Prāṇa.
10	,,	,,	Great pleasure.
9	,,	,,	Poetic Powers.
8	,,	,,	Perfection of Speech.
7	,,	,,	Clairvoyance.
6	,,	,,	Power of flying in the Sky.
5	,,	,,	Tremendous speed.
4	,,	,,	All the Siddhis
3	,,	,,	Nine divine treasures
2	,,	,,	Power to assume any form
1	,,	,,	Power to become invisible
1 milimetre			Power to remain invincible even before the God of Death—that is, gives Immortality.

VIII. Women and the Science of Svarodaya

Some persons may be curious to know whether the same rules of this science apply to both Sexes or they are different. However, such a doubt is baseless because the rules of this

science of Svarodaya hold good equally for both the Sexes. Hence whatever has been said above should be considered applicable to both men and women because there is no difference between men and women from the point of view of Svara—the difference lies in the physiological construction of the body.

In this creation, God has made man the representative of Sun and woman a representative of Moon. Hence, a man possesses Sun-predominating while a woman Moon-predominating qualities. From the point of view of the Science of Svarodaya we can express the difference in these words : When the Moon (left) Svara of the man is flowing then during that period the strength of Solar qualities (his natural disposition) become somewhat mild due to the influence of Moon-svara. But when the Sun (right) Svara flows then due to man's natural propensity the Sun-qualities obtain a strong and aggressive form.

Just the reverse is the case with Women. When the Moon (left) Svara is flowing in a woman then it should be assumed that the womanly qualities in her have reached to their maximum strength. But when the Sun-svara flows in her then her womanly qualities become somewhat mild against the influence of the Sun. On this basis the Svara Science has determined many characteristic fields of works to be performed separately either by men or women.

IX. Answers to Questions

Reply to questions of others on the basis of Svara depend to a large extent on practice. Moreover, it is not possible within a limited space to enumerate all possible questions or their answers. However some model questions are being given here. While answering a question one should note his Svara which may be flowing and also the element which may be reigning at the moment. If these two points are considered correctly then the reply would never be incorrect.

(*i*) *Questions regarding the good or bad results of some works :*

(a) At the time of the question if the Earth element or Water-element or both are reigning and the left (Moon)

Svara is flowing in the respondent, then he should reply that the work which the questioner has in his mind would succeed. But if any of the Fire or Ākāśa (Ether) elements are reigning then the work would be unsuccessful.

(b) Coming and sitting on the right side of the respondent, if the questioner asks the question and at that moment the right Svara of the respondent is flowing then the work will not succeed.

(c) But in such a case if the left Svara of the respondent is flowing and the questioner is also sitting on the same side then that work would be successful.

(d) If the left Svara of the respondent is flowing and the questioner asks his question from above, front or left side then the work will be successful.

(e) If the questioner enters from the left side and then sits on the right side of the respondent whose left Svara is flowing then the work will be completely lost.

Answers to all the questions above have been prediced on the basis of the flow of the left Svara in the respondent. But if his right Svara is flowing then in all cases the same answers should be given by substituting 'right' instead of 'left'. In this connection the general rule which may be kept in mind is this : "When a questioner enters from the same direction of which the Svara of the respondent is flowing then the work would succeed; but in any case it is necessary that the earth or water or both elements are reigning."

(*ii*) *Questions about recovary from Illness.*

(a) If a questioner asks about the patient from the left side and the respondent's Sun-svara (right nostril) is breathing then it should be understood that the patient would not survive.

(b) If the respondent's left Svara is flowing, the questioner also asks about the patient from the left side, and the Earth-element is reigning in the respondent then the patient will recover in a month.

(c) If Suṣumnā (both nostrils) is flowing, the day of the question is Thursday, and the Air-element is reigning in the respondent, then the patient will not die. But if the day is Saturday and Ether-element is reigning in the respondent the patient will die in the same Illness.

(iii) Questions regarding pregnancy and the birth of a Son or Daughter.

(a) If a question whether a woman has conceived or not, is asked from the side whose Svara is *Not* flowing then it should be presumed that the lady has conceived.

(b) If a question whether the lady will give birth to a boy or a girl, is asked, while the left Svara of the questioner and the right of the respondent is flowing at the moment, then it should be understood that a Son will be born but he will die.

(c) If the right Svara is flowing in both the questioner and the respondent, then a Son will be born to the delight of everyone.

(d) If the questioner's right and respondent's left Svara is flowing then a Girl will be born but will not survive.

(e) If the left Svara is flowing in both the questioner and the respondent then a girl will be born and the will survive.

(f) If the question has been put under Suṣumnā Svara (both nostrils flowing) then there will be an abortion and the mother too, will have difficult time.

(g) If the Ether-element is reigning at the time of the question then too, there will be an abortion.

(iii) Questions regarding the welfare of someone who is away from his home.

At the time of the question if :

(a) The Earth-element is reigning then the person away is quite well.

(b) The Water-element is reigning then the person will have to face flood on his way; but if he has reached his destination then he will be quite well.

(c) Fire-element is reigning then the person away is in difficulty, or he may even die.

(d) Air-element is reigning then it should be presumed that the person has gone still further.

(e) Ether-element is reigning then the person away is either ill or dead.

(f) If the Suṣumnā Svara is flowing and the Earth and Ether elements are reigning then the person away would die.

(g) Earth-element is reigning then it should be presumed that the condition of the person is unchanged.

(*iv*) *Question regarding one who has gone on the War-front.*

If at the time of the question :

(a) The same Svara is flowing in the questioner and the respondent then it should be presumed that the person on war-front is safe.

(b) The Earth-element is reigning then the person on the warfront has sustained injury on his abdomen.

(c) The Air-element is reigning then he has sustained injury on his chest.

(d) The Ether-element is reigning then he is injured in his thighs.

(e) The Ether-element is reigning then he is injured in the head.

(f) The Svara is in the Suṣumnā (both nostrils) then he is either dead or taken prisoner.

ŚIVASVARODAYA

ŚIVASVARODAYA

महेश्वरं नमस्कृत्य शैलजां गणनायकम् ।
गुरुं च परमात्मानं भजे संसारतारणम् ॥ १ ॥

With Salutations to Maheśvara (Śiva), Śailajā (Pārvatī), Gaṇanāyaka (Gaṇeśa) and Guru (Preceptor), I remember the Supreme Lord Who redeems all from the bondage of the world.

देव्युवाच

देवदेव महादेव कृपां कृत्वा ममोपरि ।
सर्वसिद्धिकरं ज्ञानं कथयस्व मम प्रभो ॥ २ ॥

Devī said : O God of Gods ! O Lord ! Take mercy on me and reveal to me the knowledge which bestows all prosperity and benefits.

कथं ब्रह्माण्डमुत्पन्नं कथं वा परिवर्तते ।
कथं विलीयते देव वद ब्रह्माण्डनिर्णयम् ॥ ३ ॥

O God ! How did this Universe originate, how it changes and how dissolves—tell me that which is the determiner of the Universe.

ईश्वर उवाच

तत्त्वाद्ब्रह्माण्डमुत्पन्नं तत्त्वेन परिवर्तते ।
तत्त्वे विलीयते देवि तत्त्वाद्ब्रह्माण्डनिर्णयः ॥ ४ ॥

Īśvara said : O Goddess ! This Universe originates from the Elements; the Elements preserve it, and in the Elements

it finally dissolves. Thus, understand it as determined by the Elements.

देव्युवाच

तत्त्वमेव परं मूलं निश्चितं तत्त्ववादिभिः ।
तत्त्वस्वरूपं किं देव तत्त्वमेव प्रकाशय ॥ ५ ॥

Devī said : Certainly the philosophers have decided the Elements as the final substance of the Universe; but kindly reveal to me the nature of the Elements.

ईश्वर उवाच

निरञ्जनो निराकार एको देवो महेश्वरः ।
तस्मादाकाशमुत्पन्नमाकाशाद्वायुसंभवः ॥ ६ ॥

Īśvara said : There is one Supreme Lord devoid of Māyā and Form; from Him originated the Akāśa (Sky) and from Ākāśa the Vāyu (Wind.)

वायोस्तेजस्ततश्चापस्ततः पृथ्वीसमुद्भवः
एतानि पञ्चतत्त्वानि विस्तीर्णानि च पंचधा ॥ ७ ॥

From Vāyu originated Teja (Fire), from Teja the Waters and from Waters the Earth. These are the Five Elements and each of these is further differentiated into five—thus in all there come into existence twentyfive Elements.

तेभ्यो ब्रह्माण्डमुत्पन्नं तैरेव परिवर्त्तते ।
विलीयते च तत्रैव तत्रैव रमते पुनः ॥ ८ ॥

The Universe originated from the Elements which preserve the Universe and ultimately the Universe dissolves into these Elements.

पञ्चतत्त्वये देहे पञ्चातत्त्वानि सुन्दरि ।
सूक्ष्मरूपेण वर्त्तन्ते ज्ञायन्तेतत्त्वयोगिभिः ॥ ९ ॥

My Beauty ! In the body, which originates from the Five Elements, reside all these Five Elements in subtle form. All the Tatva-yogīs know this.

अथ स्वरं प्रवक्ष्यामि शरीरस्यस्वरोदयम् ।
हंसचारस्वरूपेण भवेज्ज्ञानं त्रिकालजम् ॥ १० ॥

Now I describe the science of the origin of the Svaras

which reside in the body. With the knowledge of the Svaras, which move in the form of *Hamsah*, one acquires the knowledge of the past, present and future.

गुह्याद्गुह्यतरं सारमुपकारप्रकाशनम् ।
इदं स्वरोदयं ज्ञानं ज्ञानानां मस्तके मणिः ॥ ११ ॥

This science of Svaras is a secret of all secrets and reveals the secret of the essence of all benefits. This science is the crest jewel of all knowledge.

सूक्ष्मात्सूक्ष्मतरं ज्ञानं सुबोधं सत्यप्रत्ययम् ।
आश्चर्यं नास्तिके लोकं आधारंत्वास्तिकेजने ॥ १२ ॥

This subtle of the subtlest of knowledge is worth thorough mastery. It appears a wonder to the non-believers and is the foundation for those who are believers.

अथ शिष्यलक्षणम्

शान्ते शुद्धे सदाचारे गुरुभक्त्यैकमानसे ।
दृढचित्ते कृतज्ञे च देयं चैव स्वरोदयम् ॥ १३ ॥

Characteristics of Śisya

This science of Svarodaya should he taught to a disciple (Śisya) whose nature is composed and pure, who is of a good character and has firm faith in his Guru, is obedient, and is obliged to the acts of kindness done to him.

दुष्टे च दुर्जने क्रुद्धे नास्तिके गुरुतल्पगे ।
हीनसत्त्वे दुराचारे स्वरज्ञानं न दीयते ॥ १४ ॥

This science should not be imparted to one who is wicked, nonbeliever, intemperate, of lose character, of an irritable nature and commits adultery on his Guru's wife.

शृणु त्वं कथितं देवि देहस्थं ज्ञानमुत्तमम् ।
येन विज्ञानमात्रेण सर्वज्ञत्वं प्रणीयते ॥ १५ ॥

O Devi ! Listen now to what I tell about that knowledge which resides in the body and by the mere knowledge of which one becomes omniscient.

स्वरे वेदाश्च शास्त्राणि स्वरे गान्धर्वमुत्तमम् ।
स्वरे च सर्वं त्रैलोक्यं स्वरमात्मस्वरूपकम् ॥ १६ ॥

All the Vedas, Śāstras, Music, and all the three worlds are inherent in the Svaras and the Svaras are identical with Ātman.

स्वरहीनश्च दैवज्ञो नाथहीनं यथा गृहम् ।
शास्त्रहीनं यथा वक्त्रं शिरोहीनं च यद्वपुः ॥ १७ ॥

An astrologer without a knowledge of the Svaras, a house without an owner, a mouth without Śāstras, and a body without a head are never acclaimed.

नाडीभेदं तथा प्राणतत्त्वभेदं तथैव च ।
सुषुम्नामिश्रभेदं च यो जानाति समुक्तिगः ॥ १८ ॥

A person who knows the three-fold differentiation of Nāḍis in the form of Nāḍis, Prāṇa-tattva and Suṣumnā, attains emancipation.

साकारे वा निराकारे शुभं वायुबलात्कृतम् ।
कथयन्ति शुभं केचित्स्वराज्ञानं वरानने ॥ १९ ॥

The manifest (practical) and the formless (spiritual) become auspicious only on the strength of the Wind (Svara); and O Varānane (of beautiful face, i. e. Pārvatī) ! some say that the knowledge of Svaras atonce gives auspicious results.

ब्रह्माण्डखण्डपिण्डाद्याः स्वरेणैव हि निर्मिताः ।
सृष्टिसंहारकर्त्ता च स्वरः साक्षान्महेश्वरः ॥ २० ॥

The part and whole of the Universe are made up of Svaras. The Creator and Destroyer of the Universe is really the Svara in the form of Maheśvara.

स्वरज्ञानात्परं गुह्यं स्वरज्ञानात्परं धनम् ।
स्वरज्ञानात्परं ज्ञानं नवा दृष्टं नवा श्रुतम् ॥ २१ ॥

No one has ever seen or heard of a quality beyond the knowledge of Svaras, any wealth beyond the knowledge of Svaras, and any knowledge beyond the knowledge of Svaras.

शत्रुं हन्यात्स्वरबले तथा मित्रसमागमः ।
लक्ष्मीप्राप्तिः स्वरबले कीर्तिः स्वरबले सुखम् ॥ २२ ॥

If one has the strength of Svaras only then he should attack his foe or meet his friend. Wealth (Lakṣmī), fame and

pleasure or comfort are all obtained through the strength of Svaras.

कन्याप्राप्तिः स्वरबले स्वरतो राजदर्शनम् ।
स्वरेण देवतासिद्धिः स्वरेण क्षितिपो वशः ॥ २३ ॥

Travel becomes possible by the strength of Svaras; food is obtained by the strength of Svaras; and even urination and defecation are made possible by the strength of Svaras.

स्वरेण गम्यते देशो भोज्यं स्वरबले तथा ।
लघु दीर्घं स्वरबले मलं चैव निवारयेत् ॥ २४ ॥

Marriage of the daughter, audience from a king, kindness of a God or the subjugation of a king become possible only by virtue of Svaras.

सर्वशास्त्रपुराणादि स्मृतिवेदाङ्गपूर्वकम् ।
स्वरज्ञानात्परं तत्त्वं नास्तिकिंचिद्वरानने ॥ २५ ॥

O lady of beautiful face ! all the Śāstras, Purāṇas, Smṛitis and the Vedāṅgas are nothing beyond the knowledge of Svaras.

नामरूपादिकाः सर्वे मिथ्या सर्वेषु विभ्रमः ।
अज्ञानमोहिता मूढा यावत्तत्त्वं न विद्यते ॥ २६ ॥

As long as there is no knowledge of the Elements the illusion of name and form remains a futility and so long the ignorants also remain baffled.

इदं स्वरोदयं शास्त्रं सर्वशास्त्रोत्तमोत्तमम् ।
आत्मघटप्रकाशार्थं प्रदीपकलिकोपमम् ॥ २७ ॥

The science of Svarodaya (knowledge of the rise of breathing in one or the other nostril) is higher than the highest of the Śāstras, and is like the wick of the lamp to illumine the pot in the form of Atman.

यस्मै कस्मै परस्मै वा न प्रोक्तं प्रश्नहेतवे ।
तस्मादेतस्वयं ज्ञेयमात्मनोवाऽऽत्मनात्मनि ॥ २८ ॥

The science of Svarodaya should not be imparted to all and sundry who happen to ask for it, but it should be mastered for one's own self by one's own intellect in his own body.

न तिथिर्न च नक्षत्रं न वारो ग्रहदेवता ।
न च विष्टिर्व्यतीपातो वैधृत्याद्यास्तथैव च ॥ २९ ॥

There is no obstruction of Tithi (days of the lunar fortnight), asterisms, week days, planets, Deity, Bhadrā (name of the second, seventh and twelfth day of a lunar fortnight), Vyatīpāta (a portent foreboding a great calamity), or unsteadiness of conditions (i. e. this science can be practised at any time and in any condition).

कुयोगो नास्त्यतो देवि भविता वा कदाचन ।
प्राप्ते स्वरबले शुद्धे सर्वमेव शुभं फलम् ॥ ३० ॥

Neither there ever had been nor there ever would be an inauspicious moment for it. When the pure strength of the Svaras is available all results are auspicious.

देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तरात् ।
ज्ञातव्याश्च बुधैर्नित्यं स्वदेहज्ञानहेतवः ॥ ३१ ॥

There are numerous Nāḍīs of different sizes in the body and they should be known by the erudites for the knowledge about their own bodies.

नाभिस्थानगकंदोर्ध्वमंकुराइव निर्गताः ।
द्विसप्ततिसहस्राणी देहमध्ये व्यवस्थिताः ॥ ३२ ॥

Originating like sprouts from the root situated a little above the navel, there are 72,000 Nāḍīs in the body.

नाडास्था कुण्डलीशक्तिर्भुजङ्गाकारशायिनी ।
ततो दशोर्ध्वगा नाड्योदशैवाधः प्रतिष्ठिताः ॥ ३३ ॥
द्वे द्वे तिर्यग्गते नाड्यौ चतुर्विंशतिसंख्यया ।
प्रधाना दश नाड्यस्तु दश वायुप्रवाहकाः ॥ ३४ ॥

In the Nāḍīs sleeps the Serpent-like Kuṇḍalinī Śakti. Ten Nāḍīs go upwards from the root-point and ten also downwards in the body. Two Nāḍīs each go in oblique directions which thus make twentyfour in all. Out of these ten are the main Nāḍīs which provide the flow of Wind in the body.

तिर्यगूर्ध्वास्तथा नाड्यो वायुदेहसमन्विताः ।
चक्रवत्संस्थिता देहे सर्वाः प्राणसमाश्रिताः ॥ ३५ ॥

All the Nāḍīs of the body, going oblique, upwards or downwards, are situated in the form of a Cakra and are under the sway of Prāṇa (Vayu).

तासां मध्ये दश श्रेष्ठा दशानां तिस्र उत्तमाः ।
इडा च पिङ्गला चैव सुषुम्ना च तृतीयिका ॥ ३६ ॥

Out of ten, which have been said to be the main Nāḍīs, there are only three, viz. the Iḍā, Piṅgalā, and Suṣumnā, which should be regarded as most important.

गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी ।
अलम्बुषा कुहूश्चैव शंखिनी दशमी तथा ॥ ३७ ॥

The names of the remaining seven (apart from Iḍā, Piṅgalā, and Suṣumnā) are Gāndhārī, Hastajihvā, Pūṣā, Yaśasvinī, Alambuṣā, Kuhū, and Śaṅkhinī.

इडा वामे स्थिता भागे पिङ्गला दक्षिणे स्मृता ।
सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुषि ॥ ३८ ॥
दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ।
यशस्विनी वामकर्णे आनने चाप्यलम्बुषा ॥ ३९ ॥
कुहूश्च लिङ्गदेशे तु मूलस्थाने तु शंखिनी ।
एवं द्वारं समाश्रित्य तिष्ठन्ति दश नाडिकाः ॥ ४० ॥

Iḍā is situated on the left (side of the spinal cord), Piṅgalā on the right and Suṣumnā in the middle (of the Spinal cord). Gāndhārī is situated in the left and Hastajihvā in the right eye; Pūṣā in the right ear, Yaśasvinī in the left ear; Alambuṣā in the mouth; Kuhū in the genital organ, and the Śaṅkhinī in the anus. In this manner are the ten Nāḍīs situated in the ten gates of the body.

पिङ्गलेडा सुषुम्ना च प्राणमार्गे समाश्रिताः ।
एताहि दश नाड्यस्तु देहमध्ये व्यवस्थिताः ॥ ४१ ॥

All these ten Nāḍīs are situated in the middle of the body and the Iḍā, Piṅgalā and the Suṣumnā are situated in the passage of the Prāṇa.

नामानि नाडिकानां तु वातानां तु वदाम्यहम् ।
प्राणोऽपानः समानश्च उदानोव्यान एव च ॥ ४२ ॥

नागः कूर्मोऽथ कृकलो देवदत्तो धनञ्जयः ।
हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले ॥ ४३ ॥

I now enumerate the names of the winds which flow through the Nāḍīs. These are Prāṇa, Apāna, Samāna, Udāna, and Vyāna; Nāga, Kūrma, Kṛkala, Devadatta and Dhanañjaya. The Prāṇa-vāyu resides in the heart and the Apānavāyu in the anus.

समानो नाभिदेशे तु उदानः कण्ठमध्यगः ।
व्यानो व्यापी शरीरेषु प्रधाना दश वायवः ॥ ४४ ॥

Samāna is situated in the navel region, Udāna at the centre of the neck, and the Vyāna flows all over the body. These ten Vāyus or winds are most important.

प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः ।
तेषामपि च पञ्चानां स्थानानि च वदाम्यहम् ॥ ४५ ॥

There are five Prāṇa etc., and five Nāga etc., sets of Vāyus (winds). The places of the first five have already been described. I now describe the places of the remaining five Nāga etc., Vāyus.

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।
कृकलः क्षुतकृतज्ञेयो देवदत्तो विजृम्भणे ॥ ४६ ॥

In vomitting should one know the Nāga Vāyu to be inherent and in the winking of eyes the Kūrma vāyu. The Kṛkala is inherent in sneezing and the Devadatta in yawning.

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
एते नाडीसु सर्वासु भ्रमन्ते जीवरूपिणः ॥ ४७ ॥

The Dhanañjaya Vāyu, which pervades the entire body, does not leave the body even after death. In this manner the ten Vāyus roam in the body.

प्रकटं प्राणसंचारं लक्षयेद्देहमध्यतः ।
इडापिङ्गलासुषुम्नाभिर्नाडीभिस्तिसृभिर्बुधः ॥ ४८ ॥

The erudites should know that the vital winds flowing in the centre of the body are controlled by the Iḍā, Piṅgalā and Suṣumnā.

इडा वामे च विज्ञेया पिङ्गला दक्षिणे स्मृता ।
इडानाडी स्थितावामाततोव्यस्ताच पिङ्गला ॥ ४९ ॥

Iḍā should be known as situated on the left side (of the spinal cord) and the Piṅgalā on the rgiht in the reverse form.

इडायां तु स्थितश्चन्द्रः पिङ्गलायां च भास्करः ।
सुषुम्ना शम्भुरूपेण शम्भुर्हंसस्वरूपतः ॥ ५० ॥

The Moon resides in the Iḍā, the Sun in the Piṅgalā and the Haṁsa in the Suṣumnā—this Haṁsa is Śambhu (Śiva). Thus Haṁsa in the form of Śambhu resides in the Suṣumnā.

हकारो निर्गमे प्रोक्तः सकारेण प्रवेशनम् ।
हकारः शिवरूपेण सकारः शक्तिरुच्यते ॥ ५१ ॥

The process of exhalation is said to contain the alphabet Ha and the inhalation contains the alphabet Sa. Ha-kāra (the alphabet Ha) is the form of Śiva and the Sa-kāra (the alphabet Sa) the form of Śakti.

शक्तिरूपः स्थितश्चन्द्रो वामनाडीप्रवाहकः ।
दक्षनाडीप्रवाहश्च शम्भुरूपो दिवाकरः ॥ ५२ ॥

The controller of the flow of the left Nādī (i. e. Iḍā, which flows through the left nostril) is Moon who also resides in it in the form of Śakti. The controller of the flow of the right Nāḍī (i. e. Piṅgalā, which flows through the right nostril) is the Sun who also resides in it in the form of Śambhu (Śiva) .

श्वासे सकारसंस्थे तु इद्दानं दीयते बुधैः ।
तद्दानं जीवलोकेऽस्मिन कोटि कोटिगुणं भवेत् ॥ ५३ ॥

When the breathing is in the process of Sakāra (i. e. inhalation) and if a wise man gives charity at that very moment then that charity bestows a million-fold auspicious fruits to the giver in his very life time.

अनेन लक्षयेद्योगी चैकचित्तः समाहितः ।
सर्वमेव विजानीयान्मार्गे वै चन्द्र सूर्ययो ॥ ५४ ॥

A Yogī of concentrated and composed mind should see only through this path and regard everything contained only

in the path of the Moon and the Sun, (i. e. the paths of the flow of the wind through Iḍā and Piṅgala respectively).

ध्यायेत्तत्त्वं स्थिरे जीवे अस्थिरे न कदाचन ।
इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ॥ ५५ ॥

One should concentrate upon the Elements only when his mind is composed and undisturbed. Thus he achieves the desired results, benefits and victory. One should not concentrate upon them in a disturbed state of mind.

चन्द्रसूर्यसमभ्यासं ये कुर्वन्ति सदा नरः ।
अतीतानागतज्ञानं तेषां हस्तगतं भवेत् ॥ ५६ ॥

Mastery over the knowledge of past and present comes to one who practices thoroughly the Moon and the Sun Svaras.

वामे चामृतरूपा स्याज्जगदाप्यायनं परम् ।
दक्षिणे चरभागेन जगदुत्पादयेत्सदा ॥ ५७ ॥

The left Nāḍī Idā is Nectar-like (Amṛta-svarūp) and supports the entire world. The right Nāḍī Piṅgalā always creates the entire world.

मध्यमा भवति क्रूरा दुष्टा सर्वत्र कर्मसु ।
सर्वत्र शुभकार्येषु वामा भवति सिद्धिदा ॥ ५८ ॥

The Nāḍī in the middle (i. e. Suṣumnā) is cruel and inauspicious for all occasions; while the left Nāḍī is always auspicious and bestows fructification of all actions.

निर्गमे तु शुभा वामा प्रवेशे दक्षिणा शुभा ।
चन्द्रः समः सुविज्ञेयो रविस्तु विषमः सदा ॥ ५९ ॥

The left Nāḍī is auspicious at the time of proceeding for a work while the right is auspicious on the return. Therefore one should always consider the Moon as even and virtuous and the Sun as uneven and non-virtuous.

चन्द्रः स्त्री पुरुष सूर्यश्चन्द्रो गौरोऽसितो रविः ।
चन्द्रनाडीप्रवाहेण सौम्यकार्याणि कारयेत् ॥ ६० ॥

The Moon is a female. The Sun is a Male. The complexion of the Moon is fair and that of the Sun dark. When the Moon Nāḍī (Iḍā) is flowing then good and amiable works should be undertaken.

सूर्यनाडीप्रवाहेण रौद्रकर्माणि कारयेत् ।
सुषुम्नायाः प्रवाहेण भुक्तिमुक्तिफलानि च ॥ ६१ ॥

When the Sun Nāḍī (Piṅgalā or the right nostril) is flowing then cruel and daring works should be undertaken. When Suṣumnā is flowing then amorous, sexual, and such acts which lead to emancipation, should be undertaken.

आदौ चन्द्रः सिते पक्षे भास्करो हि सितेतरे ।
प्रतिपत्तो दिनान्याहुस्त्रीणि कृतोदया ॥ ६२ ॥

On the first day of the dark fortnight the Sun Svara (i. e. right nostril) flows, and the Moon Svara (i. e. left nostril) flows on the first day of the lighted fortnight. These Svaras remain powerful on the first three days of their respective fortnights.

सार्धद्विघटिके ज्ञेयः शुक्ले कृष्णे शशी रविः ।
वहत्येकदिनेनैव यथा षष्टिघटीः क्रमात् ॥ ६३ ॥

Beginning with the Moon Svara in the lighted fortnight and Sun in the dark fortnight these Svaras alternate during 24 hours of the day and night at the rate of $2\frac{1}{2}$ Ghaṭīs each, i.e. each Svara alternates 24 times in one day and night.

वहेयुस्तद्घटीमध्ये पञ्चतत्त्वानि निर्दिशेत् ।
प्रतिपत्तो दिनान्याहुर्विपरीते विवर्जयेत् ॥ ६४ ॥

And in each of these $2\frac{1}{2}$ Ghaṭīs each of the Elements rules for half a Ghaṭī during the reign of flow of the Sun or Moon Svara. If the Svaras flow against the specification for each of the fortnights, i. e. if instead of the Moon Svara the Sun is flowing and *vice versa*, then it must be regarded as inauspicious and therefore should be avoided.

शुक्लपक्षे भवेद्वामा कृष्णपक्षे च दक्षिणा ।
जानीयात्प्रतिपत्पूर्वं योगी तद्गतमानसः ॥ ६५ ॥

The Yogīs should with concentrated mind know the Moon Svara on the first day of the lighted fortnight and the Sun Svara on the first day of the dark fortnight.

शशांकं वारयेद्रात्रौ दिवा वारय भास्करम् ।
इत्यभ्यासरतो नित्यं स योगी नात्रसंशयः ॥ ६६ ॥

The Moon Svara should be avoided in the night and the Sun Svara in the day. One who practices in this manner is really a Yogi, there is no doubt about it.

सूर्येण बध्यते सूर्यश्चन्द्रश्चन्द्रेण बध्यते ।
यो जानाति क्रियामेतां त्रैलोक्यं वशगं क्षणात् ॥ ६७ ॥

The Sun is bound by the Sun Svara and the Moon by the Moon Svara. One who knows this can captivate the three worlds in a moment.

उदयं चन्द्रमार्गेण सूर्येणास्तमनं यदि ।
तदा ते गुणसंघाता विपरीतं विवर्जयेत् ॥ ६८ ॥

If the Sun Svara rises at the time of the Moon Svara but sets at its own time, i. e. at the time of the Sun Svara, then various group of qualities (auspicious) arise. If the condition is contrary to this it should be avoided.

गुरुशुक्रबुधेन्दूनां वासरे वामनाडिका ।
सिद्धिदा सर्वकार्येषु शुक्लपक्षे विशेषतः ॥ ६९ ॥

On Thursday, Friday, Wednesday and Monday the left Nāḍī (flow of the left nostril) is auspicious for all occasions, and in the lighted fortnight it is all the more effective.

अर्काङ्गारकसौरीणां वासरे दक्षनाडिका ।
स्मर्त्तव्या चरकार्येषु कृष्णपक्षे विशेषतः ॥ ७० ॥

For roving business (works which require movement from one place to another) the right Nāḍī (i. e. flow of the right nostril) should be considered favourable on Sunday, Tuesday, and Saturday. It becomes all the more effective in the dark fortnight.

प्रथमं वदते वायुर्द्वितीयं च तथानलः ।
तृतीयं वहते भूमिश्चतुर्थं वारुणो वहेत ॥ ७१ ॥

The order of the prevalence of the Elements is as follows : first of all the Vayu (wind) element flows, followed by the Agni (fire), Earth (Pṛthivī), Water (Varuṇa or Jala), and Sky (Ākāśa) respectively.

सार्द्धद्विघटिके पञ्च क्रमेणैवोदयन्ति च ।
क्रमादेकैकनाड्यां च तत्त्वानां पृथगुद्भवः ॥ ७२ ॥

In a period of $2\frac{1}{2}$ Ghaṭīs all the Elements rule successively in the order enumerated previously; but also during the flow of each Nāḍī the five elements flow in the same order.

अहोरात्रस्य मध्ये तु ज्ञेया द्वादशसंक्रमाः ।
वृषकर्कटकन्यालिमृगमीना निशाकरे ॥ ७३ ॥

At the middle of a day and night one should know twelve transitional points (from one zodiacal point to another) between the Sun and Moon. During the day time the transition of the Moon occurs from Vṛṣa to Karka, Kanyā, Vṛścika, Makara, and Mīna respectively.

मेषसिंहौ च कुम्भश्च तुला च मिथुनं धनम् ।
उदये दक्षिणे ज्ञेयःशुभाशुभविनिर्णयः ॥ ७४ ॥

The transition of Sun should be known from Meṣa, to Siṁha, Kumbha, Tulā, Mithuna, and Dhanu. In this manner one should determine the auspicious and inauspicious nature from the rising and setting of the zodiacal signs.

तिष्ठेत्पूर्वोत्तरे चन्द्रो भानुः पश्चिमदक्षिणे ।
दक्षनाड्याः प्रसारेतु न गच्छेद्यास्यपश्चिमे ॥ ७५ ॥

The Moon stays in the East and North while the Sun in the South and West. When the right nostril is flowing one should avoid going to the south and West.

वामाचारप्रवाहे तु न गच्छेत्पूर्व उत्तरे ।
परिपन्थिभयं तस्य गतोऽसौ न निवर्त्तते ॥ ७६ ॥

One should not go to the East and North during the flow of the left nostril. If he goes in these directions then there is an apprehension of fear from the enemy; and if one insists on going he would never return.

तत्र तस्मान्न गन्तव्यं बुधैः सर्वहितैषिभिः ।
तदा तत्र तु संयाते मृत्युरेव न संशयः ॥ ७७ ॥

Therefore, sensible persons who think of the benefit of all should not go in the directions prohibited above. If they would go they may meet death.

शुक्लपक्षे द्वितीयायामर्के वहति चन्द्रमाः ।
दृश्यतेलाभदः पुंसां सौम्ये सौख्यं प्रजायते ॥ ७८ ॥

If on the second day of the lighted fortnight there is Moon Svara at the time of the flow of the Sun then it is beneficial for the person. If he undertakes sober and pious works on such an occasion he will derive much pleasure and benefit out of it.

सूर्योदये यदा सूर्यश्चन्द्रश्चन्द्रोदये भवेत् ।
सिध्यन्ति सर्वकार्याणि दिवारात्रिगतान्यपि ॥७९॥

On any day or night when at the time of rising of the Sun there is Sun Svara and at the time of rising of the Moon there is Moon Svara then any work at that time would be successful.

चन्द्रकाले यदा सूर्य सूर्यश्चन्द्रोदये भवेत् ।
उद्वेगःकलहो हानिः शुभं सर्वं निवारयेत् ॥ ८० ॥

When there is Sun at the time of Moon or Moon at the time of the Sun then there would be nothing except tension, conflict and loss, and nothing auspicious can happen at that time.

सूर्यस्य वाहे प्रवदन्ति विद्या ज्ञानं ह्यगम्यस्य
तु निश्चयेन । श्वासेन युक्तस्य तु शीतरश्मेः प्रवाहकाले
फलमन्यथा स्याद् ॥ ८१ ॥

Intelligent persons say that under the flow of the Sun one can have the knowledge of the unseen and unheard things; while under the flow of the Moon the results are reversed, i. e. no knowledge of the unseen or unheard can be obtained.

यदा प्रत्यूषकालेन विपरीतोदयो भवेत् ।
चन्द्रस्थाने वहत्यर्को रविस्थाने च चन्द्रमाः ॥ ८२ ॥

The day on which since morning there is a rise of the adverse Svara i. e. rise of the Svara other than that specified for that day and time (Moon instead of the Sun or *vice versa*), then one should know the results as follows :

प्रथमे मनउद्वेगं धनहानिद्वितीयके ।
तृतीये गमनं प्रोक्तमिष्टनाशं चतुर्थके ॥ ८३ ॥

On the first instance there is mental anxiety, on the second instance there is loss of wealth, on the third instance unwanted travelling and on the fourth instance loss of what is desired.

पञ्चमे राज्यविध्वंसं षष्ठे सर्वार्थनाशनम् ।
सप्तमे व्याधिदुःखानि अष्टमे मृत्युमादिशेत् ॥ ८४ ॥

On the fifth instance destruction of one's kingdom, on the sixth instance loss of all benefits, on the seventh instance there is disease and pain, and on the eighth there may be the possibility of death. (By instances here is meant the order of the alternating frequencies of the Svaras during the day and night (.

कालत्रये दिनान्यष्टौ विपरीतं यदा वहेत् ।
तदा दुष्टफलंप्रोक्तं किंचिन्न्यूनंतु शोभनम् ॥ ८५ ॥

In the morning, at miday and evening if the rise of adverse Svaras as specified above continues for eight days then the effect would always be inauspicious and adverse. This would proportionately reduce if there is some regularity also in the flow of the Svaras during the period.

प्रातर्मध्याह्नयोश्चन्द्रः सायंकाले दिवाकरः ।
तदा नित्यं जयो लाभो विपरीतं विवर्जयेत् ॥ ८६ ॥

On a day when in the morning and at miday the Moon Svara flows and in the evening there is the Sun Svara then on that day there will be victory and gain. If it is contrary to this then it should be avoided otherwise destructive results would follow.

वामे व दक्षिणे वापि यत्र संक्रमते शिवः ।
कृत्वा तत्पादमादौ च यात्रा भवति सिद्धिदा॥ ८७ ॥

When one is proceeding on a journey or is going out for some work then he should determine the Svara that is flowing at the moment and then put only the same foot forward on the first instance (i. e. left foot if the left Svara is flowing and the right foot if the right Svara is flowing). If he starts in this manner his journey would be successful.

चन्द्रः समपदः कार्यो रविस्तु विषमः सदा ।
पूर्णपादं पुरस्कृत्य यात्रा भवति सिद्धिदा ॥ ८८ ॥

If the Moon Svara is flowing then even number of feet [2-4-6] should be put forward and if the Sun Svara is flowing

odd number of feet (1-3-5) should be put forward. If one proceeds in this manner his journey would be successful.

यत्रांगे वहते वायुस्तदंगकरसंतलात् ।
सुप्तोत्थितो मुखं स्पृष्ट्वा लभते वाञ्छितंफलम् ॥८९॥

At the time of getting out of the bed in the morning one should touch his mouth by the palm of that hand whose side of the Svara is running at the moment. One who does so obtains, desired results.

परदत्ते तथा ग्राह्ये गृहान्निर्गमनेऽपि च ।
यदंगे वहते नाडी ग्राह्यं तेन करांघ्रिणा ॥ ९० ॥
न हानिः कलहो नैव कण्टकैर्नापि भिद्यते ।
निवर्तते सुखी चैव सर्वोपद्रववर्जितः ॥ ९१ ॥

While giving or accepting charity if one does so with the same hand whose Svara is running or if at the time of going out of his house puts that foot forward whose Svara is running then he does not meet loss, conflict or attack of the enemy. On the other hand by doing so he remains free of all troubles.

गुरुबन्धुनृपामात्येष्वन्येषु शुभदायिनी ।
पूर्णांगेखलु कर्तव्याकार्यसिद्धिर्मनः स्थिता ॥ ९२ ॥

If one wants to get his objectives fulfilled by his preceptor, relatives, king or his minister, then he should do so by taking some fruits in his hand. Thus his desire would get full fruits.

अग्निचोराधर्मधर्मा अन्येषां वादिनिग्रह ।
कर्त्तव्याः खलु रिक्तायां जयलाभसुखार्थिभिः ॥ ९३ ॥

While litting fire, performing unrighteous actions like theft, or righteous actions like punishing the opponents, one should do so empty handed and that will lead him to victory, comfort and success.

दूरदेशे विधातव्यं गमनं तु हिमद्युतौ ।
अभ्यर्णदेशे दीप्ते तु कारणाविति केचन ॥ ९४ ॥

Some say that one should proceed on a journey to some far off place when the Moon Svara is flowing and to a near by place under the Sun Svara.

यत्किञ्चित्पूर्वमुद्दिष्टं लाभादिसमरागमः ।
तत्सर्वं पूर्णनाडीषु जायते निर्विकल्पकम् ॥ ९५ ॥

Whatever benefits etc., have been said above acrue at the time of War only if the respective Svaras are flowing in their full strength.

शून्यनाड्या विपर्यस्तं यत्पूर्वं प्रतिपादितम् ।
जायते नान्यथा चैव यथा सर्वज्ञभाषितम् ॥ ९६ ॥

If the flow of the Svara is zero then according to Śiva the results are adverse.

व्यवहारे खलोच्चाटे द्वेषिविद्यादिवञ्चके ।
कुपितस्वामिचोराद्ये पूर्णस्थाःस्युर्भयंकराः ॥ ९७ ॥

The full strength of a Svara is not favourable in such cruel actions as exturpation of the wicked in behaviour, intelligent swindling of the enemy, theft and anger of one's master.

दूराध्वनि शुभश्चन्द्रो निर्विघ्नोऽभीष्टसिद्धिदः ।
प्रवेशकार्यहेतौ च सूर्यनाडी प्रशस्यते ॥ ९८ ॥

The Moon Svara is auspicious for one who is proceeding on a jouency to some distant place. This provides undisturbed fulfilment of the desired results. The Sun Svara is auspicious on the return journey.

अयोग्ये योग्यता नाड्या योग्यस्थानेप्ययोग्यता ।
कार्यानुबंधनो जीवो यथा रुद्रस्तथा चरेत् ॥ ९९ ॥

The favourable Svara makes impossible works possible while the unfavourable Svara makes possible works impossible. Therefore one should adjust his behaviour according to the Svaras.

चन्द्रवारे विषहते सूर्यो बलिवशं नयेत् ।
सुषुम्नायां भवेन्मोक्ष एको देवस्त्रिधास्थितः ॥१००॥

When the Moon Svara is running one can bear crimes even of others, When Sun Svara is running even a strong person can be subjugated. When Suṣumnā is running one can obtain emancipation. In this manner only one God (Svara) has a threefold existence.

शुभान्यशुभकार्याणि क्रियन्तेऽहर्निशं यदा ।
तदाकार्यानुरोधेन कार्य नाडीप्रचालनम् ॥१०१॥

One should make efforts to run his Svara according to the auspicious or inauspicious work which he intends to perform either in the day or at night.

अथ इडा

स्थिरकर्मण्यलंकारे दूराध्वगमने तथा ।
आश्रमे धर्मत्रासादे वस्तूनां संग्रहेऽपिच ॥१०२॥
वापीकूपतडागादेः प्रतिष्ठा स्तंभदेवयोः ।
यात्रादाने विवाहे च वस्त्रालंकारभूषणे ॥१०३॥
शांतिके पौष्टिके चैव दिव्यौषधिरसायने ।
स्वस्वामिदर्शने मित्रे वाणिज्ये कणसंग्रहे ॥१०४॥
गृहप्रवेशे सेवायां कृषौ च बीजवापने ।
शुभकर्मणि संधौ च निर्गमे शुभः शशी ॥१०५॥

Effects of the flow of Moon (Iḍā)

The flow of the Iḍā (left Nostril) is favourable for :

Stationary work, collection of ornaments and other necessities of the house, going to a distant place, construction of a hermitage, temple, pool, well and tank, consecration of the idol of a Deity, journey, charity, marriage and for the purchase of clothings and ornaments; performance of rituals for pacification and appeasement or attainment of worldly prosperity, preparations of divine medicines or chemicals, interview with one's master, business and collection of food-grains; entry into a newly constructed house, service, cultivation, seed sowing, auspicious works and efforts for peace.

विद्यारम्भादिकार्येषु बान्धवानां च दर्शने ।
जन्ममोक्षे च धर्मे च दीक्षायां मन्त्रसाधने ॥१०६॥
कालविज्ञानसूत्रे तु चतुष्पादगृहागमे ।
कालव्याधिचिकित्सायां स्वामिसंबोधने तथा ॥१०७॥
गजाश्वारोहणे धन्विगजाश्वानां च बंधने ।

परोपकरणे चैव निधीनां स्थापने तथा ॥१०८॥
गीतवाद्यादिनृत्यादौ नृत्यशास्त्रविचारणे ।
पुरग्रामनिवेशे च तिलकक्षेत्रधारणे ॥१०९॥

The flow of Iḍā (left nostril) is also favourable to these : Beginning of Study, meeting with relatives, in birth and emancipation, and in initiation in religion and sacrifice, knowledge of times (past, present and future), tying quadruped animals on arrival in the house, in the treatment of serious diseases and at the time of addressing one's master; riding a horse or mounting an elephant, taking a new bow, tying an elephant or a horse, performance of benevolent acts and establishment of a treasure; in singing, playing on a musical instrument, dancing, study of the science of dancing, entry into a village or town, wearing the sandle-paste mark on the forehead, and the purchase of land.

आर्तिशोकविषादेषु ज्वरितेमूर्छितेऽपि वा ।
स्वजनस्वामिसम्बन्धे अन्नादेर्दारुसंग्रहे ॥११०॥

The Iḍā is favourable when one is thinking about a sick relative, or is brooding over his illness, fever, or state of senselessness, and at the time of storage of food-grains or fuel-wood.

स्त्रीणां दन्तादिभूषायां वृष्टेरागमने तथा ।
गुरुपूजाविषादीनां चालने च वरानने ॥१११॥

The Moon Nāḍī (Iḍā) is favourable at the time of putting on dental ornaments by ladies, coming of rains, worship of the preceptor, removal or purge of poisonous materials.

इडायां सिद्धिदं प्रोक्तं योगाभ्यासादि कर्म च ।
तत्रापि वर्जयेद्वायुं तेज आकाशमेव च ॥११२॥

Although Iḍā has been declared as favourable for Yogic practices, yet when the Vāyu and Ākāśa Elements are predominant in the Iḍā then it should be avoided.

सर्वकार्याणि सिद्धयन्ति दिवारात्रिगतान्यपि ।
सर्वेषु शुभकार्येषु चन्द्रचारः प्रशस्ते ॥११३॥

All works whether at day or at night are successful under the flow of Iḍā. In fact the flow of Moon (Iḍā) is favourable for all auspicious works.

अथ पिङ्गला

कठिनक्रूर विद्यानां पठने पाठने तथा ।
स्त्रीसंगवेश्यागमने महानौकाधिरोहणे ॥११४॥
भ्रष्टकार्ये सुरापाने वीरमंत्राद्युपासने ।
विह्वलोद्धंसदेशादौ विषदानेचवैरिणाम् ॥११५॥
शास्त्राभ्यासे च गमने मृगयापशुविक्रये ।
इष्टिकाकाष्ठपाषाणरत्नघर्षणदारणे ॥११६॥

Effects of the flow of Piṅgalā

A study or teaching of cruel and destructive sciences, company of a woman, prostitution and boarding a big ship, corrupt works, drinking, worship of some Vīra-mantra (Mantra for obtaining vigour and bravery), in a state of restiveness, in the destruction of the country and poisoning the enemies, practice of Śāstras, journey, hunting, selling cattle and rubbing or breaking of bricks, wood, stone or jewel.

गत्यभ्यासे यंत्रतंत्रे दुर्गपर्वतरोहणे ।
द्यूते चौर्ये गजाश्वादिरथसाधनवाहने ॥११७॥
व्यायामे मारणोच्चाटे षट्कर्मादिकसाधने ।
यक्षिणीयक्षवेतालविषभूतादि निग्रहे ॥११८॥
खरोष्ट्रमहिषादीनां गजाश्वारोहणे तथा ।
नदीजलौघतरणे भेषजे लिपिलेखने ॥११९॥
मारणे मोहने स्तंभे विद्वेषोच्चाटने वशे ।
प्रेरणे कर्षणे क्षोभे दाने च क्रयविक्रये ॥१२०॥
प्रेताकर्षण विद्वेषशत्रुनिग्रहणेऽपि च ।
खड्गहस्ते वैरियुद्धे भोगे वा राजदर्शने ।
भोज्ये स्नाने व्यवहारे दीप्तकार्ये रविशुभः ॥१२१॥

The Sun Nāḍī (Piṅgalā or right nostril), is also favourable

for : Practice of going out, ascent on a Yantra, Tantra, fort or a mountain, gambling, theft, taming an elephant or a horse, driving a chariot, Ṣaṭakarmas (six ritualistic practices) such as Māraṇa, and Uccāṭana (also one of the Ṣaaṭkarmas meaning expulsion or repulsion), or in obstructing a Yakṣiṇī, Vetāla, poison and evil spirits; riding an ass, camel, buffalo, elephant or horse, crossing a torential river, practice of medicine and writing a manuscript; in Māraṇa, Mohana and Stambhana (practices known as Ṣaṭakarmas), enemity, Uccāṭana and Vaśīkaraṇa (practices known as Ṣaṭakarmas), pressing anyone to do something, cultivation, anger, and giving or accepting charity; invocation of a spirit, opposition, eradication of an enemy, punishment, holding a sword, war against an opponent, carnal pleasures, seeing a king, taking food, bathing and works of illumination.

भुक्तमार्गेण मन्दाग्नौ स्त्रीणां वश्यादिकर्मणि ।
शयनंसूर्यवाहेन कर्तव्यं सर्वदा बुधैः ॥१२२॥

Those who know say that taking food, activating the appetite and increasing digestive fire, captivating a woman and sleeping can all be done best under the Sun Nāḍī (Piṅgalā or right nostril).

क्रूराणि सर्वकर्माणि चराणि विविधानि च ।
तानिसिद्ध्यन्ति सूर्येणनात्रकार्याविचारणा ॥१२३॥

All the cruel works and various types of works requiring movement are successful under the Sun Nāḍī. There should not be a second thought about it.

अथ सुषुम्ना

क्षणं वामे क्षणं दक्षे यदा वहति मारुतः ।
सुषुम्ना सा च विज्ञेया सर्वकार्यहरा स्मृता ॥१२४॥

Effects of Suṣumnā

When the wind flows at one moment in the left nostril and the next moment in the right nostril, it should be known as Suṣumnā Nāḍī and it makes everything infructuous.

तस्यां नाड्यां स्थितो वह्निर्ज्वलते कालरूपकः ।
विषवत्तं विजानीयात्सर्वकार्यविनाशनम् ॥१२५॥

The Fire residing in the Sun Nāḍī burns like Kāla (Death) and one should know this Fire a poison and all-destructive.

दयाऽनुक्रममुल्लङ्घ्य यस्य नाडीद्वयं वहेत् ।
तदा तस्य विजानियादशुभं नात्र संशयः ॥१२६॥

When transaggressing their orders both the Nāḍīs (left and right nostrils) flow in a person then it is inauspicious for him. There is no doubt about it.

क्षणं वामे क्षणं दक्षे विषमं भावमादिशेत् ।
विपरीतं फलं ज्ञेयं ज्ञातव्यं च वरानने ॥१२७॥

When the Wind flows for a moment in the left and next moment in the right, it should be called irregular; and O Pārvati ! it gives adverse results.

उभयोरेव संचारं विषवत्तं विदुर्बुधाः ।
न कुर्यात्क्रूर सौम्यानितत्सर्वं विफलं भवेत् ॥१२८॥

Irregular flow of the Nāḍīs is said by the Paṇḍits to be like a poison. One should do neither cruel nor auspicious works and if one does so they all become infructuous.

जीविते मरणे प्रश्ने लाभालाभे जयाजये ।
विषये विपरीते च संस्मरेज्जगदीश्वरम् ॥१२९॥

In living, dying, questioning, profit, loss, victory, defeat, and in the flow of adverse and irregular Svara (flow of Suṣumnā) one should always remember the Supreme Lord.

ईश्वरे चिन्तिते कार्यं योगाभ्यासादि कर्म च ।
अन्यत्तत्र न कर्तव्यं जयलाभसुखैषिभिः ॥१३०॥

On such an occasion concentrating his mind on the Īśvara one should indulge in Yogic practices only. No effort towards victory, benefit, or comfort should be made in this condition.

सूर्येण वहमानायां सुषुम्नायां मुहुर्मुहुः ।
शापंदद्याद्वरं दद्यात्सर्वथैव तदन्यथा ॥१३१॥

When the Suṣumnā flows during the reign of Sūrya Nāḍī (Piṅgalā) then both a curse or a boon become ineffective.

नाडीसंक्रमणे काले तत्त्वसंगमनेऽपि च ।
शुभं किंचिन्न कर्त्तव्यं पुण्यदानादि किंचन १३२॥

During the transitional period of Nāḍī and Elements no auspicious work should be done. Even one should abstain from righteous acts like charity etc.

विषमस्योदयो यत्र मनसाऽपि न चिन्तयेत् ।
यात्रा हानिकरी तस्य मृत्युः क्लेशो न संशयः ॥१३३॥

When the irregular Svara rises then one should not even think of a work. If one does so he will meet adverse effects, or even suffering and death—there is no doubt about it.

पुरो वामोर्ध्वतश्चन्द्रोदक्षाधः पृष्ठतो रविः ।
पूर्णारिक्तविवेकोऽयं ज्ञातव्यो देशिकैःसदा ॥१३४॥

When the left Svara is followed by the Moon Svara and thereafter the right Svara is followed by the Sun Svara, then one should know both these orders as blank.

ऊर्ध्ववामाग्रतो दूतो ज्ञेयो वामपथे स्थितः ।
पृष्ठे दक्षे तथाऽधस्तात्सूर्यवाहागतः शुभः ॥१३५॥

If before or after the left Svara a messenger comes and takes his place on the left side, or if before or after the right Svara a messenger comes and takes his place on the right side, then it is auspicious is both the cases.

अनादिर्विषमः संधिर्निराहारो निराकुलः ।
परे सूक्ष्मे विलीयेत सा सन्ध्या सद्भिरुच्यते ॥१३६॥

If during the flow of a beginningless irregular Suṣumnā, one, remaining without food and fully engrossed, obtains absorption in the Subtle Brahman, then such a Suṣumnā is called Sandhyā by the knowers.

न वेदं वेद इत्याहुर्वेदो वेदो न विद्यते ।
परात्मा वेद्यते येन स वेदो वेद उच्यते ॥१३७॥

The Pandits do not consider knowing as Veda, and in fact Vedas are not mere knowing. The erudites call that as Veda from which one can obtain the knowledge of the Supreme Spirit.

न संध्यां सन्धिरित्याहुः संध्या संधिर्निगद्यते ।
विषमः संधिगः प्राणः स संधिः संधिरुच्यते ॥१३८॥

The knowers do not call Sandhyā as the junction. Nor can Sandhyā be called a junction (Sandhi); but when the Prāṇa resides in the irregular junction then it is called Sandhi.

श्री देव्युवाच

देवदेव महादेव सर्वसंसारतारक ।
स्थितं त्वदीयहृदये रहस्यं वद मे प्रभो ॥१३९॥

The Devī said : O God of Gods ! O Mahādeva ! O Redeemer of all the Worlds ! kindly tell me that secret which resides in your hearts.

ईश्वर उवाच

स्वरज्ञानरहस्यात्तु न काचिच्चेष्टदेवता ।
स्वरज्ञानरतोयोगी स योगी परमो मतः ॥१४०॥

Īśvara said : There is no Iṣṭa-devatā (desired Deity) beyond the Mystery of the knowledge of Svaras. A Yogī who knows this is in reality a perfect Yogī.

पञ्चतत्त्वाद्भवेत्सृष्टिस्तत्त्वे तत्त्वं प्रलीयते ।
पञ्चतत्त्वं परं तत्त्वं तत्त्वातीतं रिक्तनम् ॥१४१॥

The Creation takes place out of Five Elements and it also dissolves in the Elements. The Five Elements are the supreme Elements, and the Brahman alone is beyond the Elements.

तत्त्वानां नाम विज्ञेयं सिद्धियोगेन योगिभिः ।
भूतानां दुष्ट चिह्नानि जानातिह स्वरोत्तमः ॥१४२॥

The Yogīs through the Siddhis of Yoga try to know the names of the Elements. A person who considers Svaras as the best knowledge can know the evil symptoms of all types of men.

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
पञ्चभूतात्मकं विश्वं यो जानाति स पूजितः ॥१४३॥

One who knows this Five-Elemental Universe made up of Water, Fire. Wind, Earth, and Ākāśa, is respected and worshipped everywhere.

सर्वलोकस्थजीवानां न देहो भिन्नतत्त्वकः ।
भूलोकात्सत्यपर्यन्तं नाडीभेदः पृथक्पृथक् ॥१४४॥

The bodies of all the Jīvas residing in the Lokas (worlds) spreading from Earth to Satyaloka do not differ from the point of view of Elements; but there is Nāḍī-differentiation in each case.

वामे वा दक्षिणे वाऽपि उदयाः पञ्च कीर्तिता ।
अष्टधा तत्त्वविज्ञानं शृणु वक्ष्यामिसुन्दरी ॥१४५॥

Five risings each have been located in each of the left and right sides. O My Beauty. I will now tell you the eight-fold science of Tattvas, which please listen.

प्रथमे तत्त्वसंख्यानं द्वितीये श्वाससंधयः ।
तृतीये स्वरचिह्नानि चतुर्थे स्थानमेव च ॥१४६॥
पञ्चमे तस्य वर्णाश्च षष्ठे तु प्राण एव च ।
सप्तमे स्वादसंयुक्ता अष्टमे गतिलक्षणम् ॥१४७॥
एवमष्टविधं प्राणं विषुवन्तं चराचम् ।
स्वरात्परतरं देवि नान्यथा त्वम्बुजेक्षणे ॥१४८॥

First comes the counting of Elements; second is the Sandhi (midpoint or junction) of the breathing; third comes the signs of the Svaras; fourth is the location or place of the Svaras; fifth is the colour of the Elements (Tatvas); sixth the Prāṇa; seventh the taste-difference; and the eighth the symptoms of the movement. In this way there are eight types of Prāṇas in all the moving and stationary creation. O Devī ! There is no knowledge beyond the science of Svaras.

निरीक्षितव्यं यत्नेन सदा प्रत्यूषकालतः ।
कालस्य वञ्चनार्थाय कर्मकुर्वन्ति योगिन ॥१४९॥

One should start the determination of the Svaras always from the morning onwards, because although the Yogīs talk about the actions depending on loss or delay of time yet they have the capacity to recognize the Elements.

श्रुत्योरंगुष्ठकौ मध्यांगुल्यौ नासापुटद्वये ।
वदनप्रान्तके चान्यांगुलीर्दद्याच्च नेत्रयो ॥१५०॥

One should place both the left and right thumbs on the respective ears, both the middle fingers on both the nostrils, the Tarjanīs on both the eyes, and the Anāmikās and the little fingers of both hands on the mouth.

अस्यान्तस्तु पृथिव्यादितत्त्वज्ञानं भवेत्क्रमात् ।
पीतश्वेतारुणश्यामैर्बिन्दुभिर्निरुपाधिकम् ॥१५१॥

When one has done so (as directed above) then the knowledge of the Elements comes to him in the form of colours i. e. yellow colour for Earth, white for Water, red for Fire, black for Vayu, and spotted colour for Ākāśa.

दर्पणेन समालोक्य तत्र श्वासं विनिःक्षिपेत् ।
आकारैस्तु विजानीयात्तत्त्वभेदं विचक्षणः ॥१५२

Placing a mirror one should throw his breath on it and try to see the form of the haze formed on it. Thus the Pandits should know the predominating Elements on the basis of the shape of the haze.

चतुरस्रं चार्धचन्द्रं त्रिकोणं वर्तुलं स्मृतम् ।
बिंदुभिस्तु नभो ज्ञेयमाकारैस्तत्त्वलक्षणम् ॥१५३॥

If the haze so formed is square, like half-moon, triangular, or dotted then one should know it as the sign of the Ākāśa Element.

मध्ये पृथ्वी ह्यधश्चापश्चोर्ध्वं वहति चानलः ।
तिर्यग्वायुप्रवाहश्च नभो वहति संक्रमे ॥१५४॥

If the breathed air is passing through the central part of the nostril it is indicative of Earth Element; if it is through the lower part it means Water Element; if it his through the topmost part it means Fire Element; and if it is oblique through the sides it means Air Element. If it is flowing in a rotating manner it indicates the Ākāśa Element.

आपः श्वेताः क्षितिः पीता रक्तवर्णो हुताशनः ।
मारुतो नीलजीमूत आकाशः सर्ववर्णकः ॥१५५॥

The colour of Water is white; of Earth yellow; of Fire red; of Air blue and of the Ākāśa like the colour of clouds.

स्कन्धद्वये स्थितो वह्निर्नाभिमूले प्रभञ्जनः ।
जानुदेशे क्षितिस्तोयं पादान्ते मस्तके नभः ॥१५६॥

The Fire Element resides on both the shoulders; the Air Element at the root of the navel; the Earth Element in the thighs; the Water Element in the lowest part of the feet; and the Ākāśa Element in the forehead.

माहेयं मधुरं स्वादे कषायं जलमेव च ।
तीक्ष्णं तेजः समीरोऽम्ल आकाशं कटुकं तथा ॥१५७॥

The taste of Earth is sweet; of Water saline, of Fire bitter of Air sour, and of Ākāśa pungent,

अष्टांगुलं वहेद्वायुरनलश्चतुरंगुलम् ।
द्वादशांगुलं माहेयं वारुणं षोडशांगुलम् ॥१५८॥

The length of Svara of Air Element is eight Aṅgulas (fingers); of Fire Element four fingers; of Earth Element twelve fingers; and that of Water Element sixteen fingers.

ऊर्ध्वं मृत्युरधः शान्तिस्तिर्यगुच्चाटनं तथा ।
मध्ये स्तम्भं विजानीयान्नभः सर्वत्रमध्यमम् ॥१५९॥

If the Svara flows in the upward direction it is indicative of death; if it flows in the downward direction it indicates tranquility; if it flows in an oblique manner then one should do the acts of repulsing others (Uccāṭana); and if it flows in the middle, one should do the obstructing acts (Stambhana). The effect of Ākāśa Element is moderate in all kinds of works.

पृथिव्यां स्थिरकर्माणि चरकर्माणि वारुणे ।
तेजसि क्रूरकर्माणि मारणोच्चाटनेऽनिले ॥१६०॥

When the Earth Element is dominant then one should do stationary works; when Water Element is dominant roving works can be done successfully; when the Fire Element is dominant cruel works are successful and when Air Element is dominant the acts like Uccāṭana (repulsing others) and Māraṇa (acts of killing others) are successful.

व्योम्नि किंचिन्न कर्तव्यमभ्यसेद्योगसेवनम् ।
शून्यता सर्वकार्येषु नात्र कार्या विचारणा ॥१६१॥

No work should be done when the Ākāśa Element is dominating because everything draws a blank during its reign. However, Yoga Sādhanā can be done during its dominance.

पृथ्वीजलाभ्यांसिद्धिः स्यान्मृत्युर्वह्नौ क्षयोऽनिले ।
नभसो निष्फलं सर्वं ज्ञातव्यं तत्त्ववादिभिः ॥१६२॥

The Earth and Water Elements provide Siddhi (success), Fire Element provides death; the Air Element provides destruction or loss, and the Ākāśa Element makes everything infructuous—so should such persons know who possess the knowledge of the Tattvas.

चिरलाभः क्षितेर्ज्ञेयस्तत्क्षणे तोयतत्त्वतः ।
हानिःस्याद्वह्निवाताभ्यांनभसोनिष्फलंभवेत् ॥१६३॥

The Earth Element gives considerable success; the Water Element gives immediate profit, the Air and Fire Elements provide loss, and the Ākāśa Element makes things unsuccessful.

पीतः शनैर्मध्यवाही हनुर्यावद्गुरुध्वनिः ।
कवोष्णः पार्थिवो वायुः स्थिरकार्यप्रसाधकः ॥१६४॥

When there is yellow colour, the Svara is moving consistently and with a moderate speed with the heaviness of its sound experienced upto the chin, and which may be slightly warm then one should know it to be the dominance of the Earth Element which provides success in all kinds of stationary works.

अधोवाही गुरुध्वानः शीघ्रगः शीतलः स्थितः ।
यः षोडशांगुलोवायुः सआपः शुभकर्मकृत् ॥१६५॥

That which flows downwards, whose sound is heavy, which is fast in speed, which may be slightly cold, and whose distance may be sixteen fingers, should be known as the Svara of Water dominance, and under it one should do only auspicious works.

आवर्त्तगश्चत्युष्णश्च शोणाभश्चतुरंगुलः ।
ऊर्ध्ववाही च यः क्रूरः कर्मकारी स तैजसः ॥१६६॥

One that moves in a circular form, which is slightly warm, whose colour is red, whose distance is four fingers and which flows in an upward direction, is the Svara of Fire Element and one should do only cruel works under it.

उष्णः शीतः कृष्णवर्णस्तिर्यग्गाम्यष्टकांगुलः ।
वायुः पवनसंज्ञस्तु चरकर्मप्रसाधकः ॥१६७॥

One that is temperate, whose colour is dark, which flows in an oblique direction, and whose distance is eight fingers, should be known as the Svara of Air Element and only roving business are successful under it.

यः समीरः समरसः सर्वतत्त्वगुणावहः ।
अम्बरंतंविजानीयाद्योगीनां योगदायकम् ॥१६८॥

The Svara which flows with the qualities of all other Elements should be known as that of Ākāśa Element and it is the Svara which makes the objects of Yogīs successful.

पीतवर्णं चतुष्कोणं मधुरं मध्यमाश्रितम् ।
भोगदं पार्थिवं तत्त्वं प्रवाहे द्वादशांगुलम् ॥ १६९॥

The Svara whose colour is yellow, which is square in shape and sweet in taste which flows through the middle and whose length is twelve fingers, is called Earth Element and it bestows all prosperity.

श्वेतमर्धेन्दुसंकाशं स्वादुकाषायमार्द्रकम् ।
लाभकृद्वारुणं तत्त्वं प्रवाहे षोडशांगुलम् ॥१७०॥

The Svara whose colour is white, which is like a half-moon in shape, whose taste is sweet and astringent, which is wet, and the length of whose flow is sixteen fingers, is Water Element and it gives all benefits.

रक्तं त्रिकोणं तीक्ष्णं च ऊर्ध्वभागप्रवाहकम् ।
दीप्तं च तैजसं तत्त्वं प्रवाहे चतुरंगुलम् ॥१७१॥

The Svara whose colour is red and shape triangular, whose taste is pungent, which flows upwards and whose length is four fingers, should be known as the Fire Element.

नीलं च वर्तुलाकारं स्वाद्वम्लं तिर्यगाश्रितम् ।
चपलं मारुतं तत्त्वं प्रवाहेष्टांगुलं स्मृतम् ॥१७२॥

That Svara which is blue in colour, sour in taste, which moves in an oblique direction, which is never still and the length of whose flow is eight fingers, should be known as the Wind Element.

वर्णाकारे स्वादवाहे अव्यक्त सर्वगामिनाम् ।
मोक्षदं नाभसं तत्त्वं सर्वकार्येषु निष्फलम् ॥१७३॥

That Svara which in colour, taste, flow, and direction of movement is an assortment of all other Svaras, should be known as the Ākāśa Element and it makes every work infructuous.

पृथ्वी जले शुभे तत्त्वे तेजो मिश्रफलोदयम् ।
हानिमृत्युकरौ पुंसामशुभौ व्योममारुतौ ॥१७४॥

The Earth and Water Elements are auspicious; the Fire Element gives a middling result, and the Ākāśa and the Wind Elements give inauspicious results, loss and death.

आपूर्वपश्चिमं पृथ्वी तेजश्च दक्षिणे तथा ।
वायुश्चोत्तरदिग्ज्ञेयो मध्ये कोणगतं नभः ॥१७५॥

The Earth Element extends from East to West; the Wind Element resides in the North, and in the middle is situated the Ākāśa Element.

चन्द्रे पृथ्वीजले स्यातां सूर्येऽग्निर्वा यदा भवेत् ।
तदा सिद्धिर्नसन्देहः सौम्यासौम्येषुकर्मसु ॥१७६॥

When there is a predominance of Earth or Water Elements under the moon Svara, or there is Fire Element under the Sun Svara, then it bestows success to all good or bad works, there is no doubt about it.

लाभः पृथ्वीकृतोह्नि स्यान्निशायां लाभकृज्जलम् ।
वह्नौ मृत्युः क्षयोवायुर्नभः स्थानन्दहेत्क्वचित् ॥१७७॥

Earth Element is beneficial during the day time and the Water Element during the night time. There is death from Fire Element, destruction from Wind Element and from Ākāśa Element often there can be loss due to fire.

जीवितव्ये जये लाभे कृष्यां च धनकर्मणि ।
मन्त्रार्थे युद्धप्रश्ने च गमनागमने तथा ॥१७८॥

The Earth Element is considered favourable for preservation of life, victory, profit, agriculture, efforts towards earning money, Mantra sādhana, war, asking questions from anyone, going out or returning,

आयाति वारुणे तत्त्वे शत्रुरस्ति शुभः क्षितौ ।
प्रयातिवायुतोऽन्यत्र हानिमृत्यू नभोऽनले ॥१७९॥

If there is a dominance of the Water Element then one should expect the arrival of an enemy; when there is a dominance of the Earth Element it is auspicious; when there is a predominance of the Wind Element then the enemy may go elsewhere; and when there is a predominance of Fire or Ākāśa Elements then it will cause loss or death of the Enemy.

पृथिव्यां मूलचिन्ता स्याज्जवस्य जलवातयोः ।
तेजसाधातुचिंतास्याच्छून्यमाकाशतोवदेत् ॥१८०॥

If someone asks a question when the Earth Element is dominant there will be anxiety about vegetation (trees etc.) When the question is asked during the predominance of the Water or Wind Elements then there will be anxiety for life; and when the Fire Element is predominant then there will be anxiety for metals etc. When the Ākāśa Element is dominating there may be an absence of anxiety, i.e. there will be no anxiety at all.

पृथिव्यां बहुपादाः स्युर्द्विपदस्तोयवायुतः ।
तेजस्येव चतुष्पादौ नभसा पादवर्जितः ॥१८१॥

If the Earth Element is dominating then one will move in company of several persons; if the Water and Wind Elements are dominating he will move alone; when the Fire Element is dominating he will move along with another person (i. e. two persons would move together); and if the Ākāśa Element is dominating then one would not move at all.

कुजो वह्नौ रविः पृथ्वीसौरिरापः प्रकीर्तितः ।
वायुस्थानस्थितौ राहुर्दक्षरन्ध्रप्रवावह ॥१८२॥

When the right Svara is flowing then in the Fire Element the Mars, in the Earth Element the Sun, in the Water Element the Saturn and in the Wind Element the Rahu dominates.

जलं चन्द्रो बुधः पृथ्वीगुरुर्वातः सितोऽनल ।
वामनाड्यांस्थिताः सर्वेसर्वकार्येषुनिश्चिताः ॥१८३॥

When the left Svara is flowing then in the Water Element the Moon, in the Earth Element the Mercury, in the Wind Element the Jupiter, and in the Fire Element the Venus dominate. All these planets always dominate in all works under the respective Svaras and Elements.

पृथ्वी बुधो जलादिन्दुः शुक्रो वह्नी रविः कुजः ।
वायू राहुशनी व्योम गुरुरेवं प्रकीर्तितः ॥१८४॥

Mercury resides in the Earth, Moon in the Water, Sun and Mars in the Fire, Rāhu and Saturn in the Wind and Jupiter in the Ākāśa Elements.

प्रवासप्रश्न आदित्ये यदि राहुर्गतोऽनिले ।
तदासौ चलितो ज्ञेयः स्थानान्तरमपेक्षते ॥१८५॥

If Rāhu is residing in the Sun Svara (i. e. right nostril flowing) and someone happens to ask a question about the whereabouts of a person who has gone to some other place then he should be answered that the person in question has already moved to some other place from the place he had originally gone to.

आयाति वारुणे तत्त्वे तत्रैवास्ति शुभः क्षितौ ।
प्रवासी पवनेऽन्यत्र मृत्युरेवानले भवेत् ॥१८६॥

If the Water Element is dominating at the time of the question then the reply should be that the person who has gone out would soon return. If the Earth Element is dominating the answer should be that the person who has gone out is spending his time well at the place where has gone. If the Wind Element is dominating then the answer should be that the person in question has moved further to some other place. If the Fire Element is dominating then the answer should be that the person in question is already dead.

पार्थिवे मूलविज्ञानं शुभं कार्यं जले तथा ।
आग्नेयेधातुविज्ञानंव्योम्निशून्यंविनिर्दिशेत् ॥१८७॥

When the Earth Element is dominating then one should know about the vegetations (trees etc.); when the Water Element is dominating then one should know it for auspicious works; when the Fire Element is dominating then one should know about the metals; and when the Ākāśa Element is dominating then one should know it to be blank, i. e. one should not express his knowledge about anything.

तुष्टिः पुष्टि रतिः क्रीडा जयहर्षो धराजले ।
तेजोवाय्वोश्च सुप्ताक्षोज्वरकम्पः प्रवासिनः ॥१८८॥

At the time of a question about someone who has gone out if there is either Earth or Water Element then the person in question is enjoying a satisfied life, good health, love of others, sufficient entertainment, victory and pleasure. If there is Fire or the Wind Element then the person in question is suffering from fever with shivering, or excessive sleep.

गतायुर्मृत्युराकाशो तत्त्वस्थाने प्रकीर्तिता ।
द्वादशैताः प्रयत्नेन ज्ञातव्या देशिकैः सदा ॥१८९॥

If the Ākāśa Element is there then the person in question should be pronounced dead. These twelve questions have been said in respect of the dominance of the Elements. The persons who know should note them carefully.

पूर्वायां पश्चिमे याम्ये उत्तरस्यां यथाक्रमम् ।
पृथिव्यादीनि भूतानि बलिष्ठानिविनिर्दिशेत् ॥१९०॥

The Earth, Water, Fire, and Wind Elements are powerful in the East, West, South and North directions respectively.

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
पञ्चभूतात्मको देहो ज्ञातव्यश्च वरानने ॥१९१॥
अस्थि मांसं त्वचा नाडी रोमं चैव तु पञ्चमम् ।
पृथ्वी पञ्चगुणाः प्रोक्ता ब्रह्मज्ञानेन भाषितम् ॥१९२॥

O Parvati ! This body is Five-elemental, i. e. it is made up of Earth, Water, Fire, Wind and Ākāśa Elements. And there are five qulities of Earth in this body in the form of

bones, flesh, skin, nāḍīs, and the fifth the hairs of the body. Thus say the persons who are the masters of the Vedas and Śāstras, i.e. Brahmajñānī.

शुक्रशोणितमज्जा च मूत्रं लाला च पञ्चमम् ।
आपः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञानेन भाषितम् ॥१९३॥

The Brahmajñānīs say that the Semen, blood, fat, urine, and the fifth the saliva are the qualities of Water.

क्षुधा तृषा तथानिद्रा कांतिरालस्यमेव च ।
तेजः पञ्चगुणं प्रोक्तं ब्रह्मज्ञानेन भाषितम् ॥१९४॥

According to the Brahmajñānīs hunger, thirst, sleep, letharginess, and lustre are the five qualities of Fire.

धावनं चलनं ग्रन्थः संकोचनप्रसारणे ।
वायोः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञानेन भाषितम् ॥१९५॥

And the Vedāntīs say that running, walking, tying a knot, contraction and expansion are the five qualities of Wind,

रागद्वेषो तथा लज्जा भयं मोहश्च पञ्चमः ।
नभः पञ्चगुणं प्रोक्तं ब्रह्मज्ञानेन भाषितम् ॥१९६॥

The knowers of Vedānta further say that love, enemity, shyness, fear, and attachment are the five qualities of Ākāśa.

पृथिव्याः पलानि पञ्चाशच्चत्वारिंशत्तथाम्भसः ।
अग्नेस्त्रिंशत्पुनर्वायोर्विंशतिर्नभसो दश ॥ १९७॥

In this body the Earth resides for fifty Palas, the Water for forty Palas, fire for thirty Palas, Wind for twenty Palas, and the Ākāśa for ten Palas, that is from Earth onwards the period of each of the subsequent Element dicreases by ten Palas respectively

पृथिव्यां चिरकालेन लाभश्चापः क्षणाद्भवेत् ।
जायते पवने स्वल्पः सिद्धोऽप्यग्नौ विनश्यति ॥१९८॥

If the Earth is reigning then the benefit or profit would come after a long time, if the Water is reigning the benefit or profit would come almost immediately, if the Wind is reigning then the quantum of benefit would be comparatively

less, and if the Fire is reigning then even a completed or successful work would be rversed or spoiled.

पृथ्व्या पञ्च ह्यपां वेदा गुणास्तेजो द्विवायुतः ।
नभस्येक गुणश्चैव तत्त्वज्ञानमिदं भवेत् ॥१९९॥

There are five qualities of Earth, four of Water, three of Fire, two of Wind, and one of Ākāśa, this is the knowledge of the Tattvas (Elements).

फूत्कारकृत्प्रस्फुटिता विदीर्णा पतिता धरा ।
ददाति सर्वकार्येषु अवस्थासदृशं फलम् ॥२००॥

Hissing, blowing, broken and lying useless this Earth provides results in all the works according to its condition.

धनिष्ठा रोहिणी ज्येष्ठाऽनुराधा श्रवणं तथा ।
अभिजिदुत्तराषाढापृथ्वीतत्त्वमुदाहृतम् ॥२०१॥

Dhaniṣṭhā, Rohiṇī, Jyeṣṭhā, Anurādhā, Śravaṇa, Abhijit, and Uttarāṣāḍhā are the seven lunar mansions of Earth Element.

पूर्वाषाढा तथाऽऽश्लेषा मूलमार्द्रा च रेवती ।
उत्तराभाद्रपदा तोयतत्त्वं शत्भिषक् प्रिये ॥२०२॥

Pūrvāṣāḍhī, Āśleṣā, Mūla, Ārdrā, Revatī, Uttarabhādrapada and Ṣatabhiṣa are the seven lunar mansions of Water Element.

भरणी कृत्तिका पुष्यो मघा पूर्वा च फाल्गुनी ।
पूर्वाभाद्रपदा स्वाती तेवस्वत्त्वमिति प्रिये ॥२०३॥

Bharaṇī, Kṛttikā, Puyṣa, Maghī, Pūrvāphālgunī, Purvabhādrapada, and Svātī are the seven lunar mansion of Fire Element.

विशाखोत्तरफाल्गुन्यौ हस्तचित्रे पुनर्वसुः ।
अश्विनीमृगशीर्षे च वायुतत्त्वमुदाहृतम् ॥२०४॥

Viṣākhā, Uttaraphālgunī, Hasta, Citrā, Punarvasu, Aśvinī and Mṛgaśirā are the seven lunar mansions of Wind Element.

वहन्नाडीस्थितो दूतो यत्पृच्छति शुभाशुभम् ।
तत्सर्वं सिद्धिमाप्नोति शून्ये शून्यं न संशयः ॥२०५॥

If a messenger sits on the side whose Nāḍī is flowing (either left side or the right side according to the flow of the left or right Nāḍī) and asks either auspicious or inauspicious questions then all the questions become fulfilled. If he asks a question from a vacant direction then his questions would draw a blank.

पूर्णोऽपि निर्गमश्वासे सुतत्त्वेऽपि न सिद्धिदः ।
सूर्यश्चन्द्रोऽथवा नृणां संग्रहे सर्वसिद्धिदः ॥२०६॥

Even if the Sūrya or Candra (Sun or Moon) Elements are flowing with their full strength in the breathing they do not provide success, but if there is a conjunction of both then it is giver of all kinds of success.

तत्त्वे रामो जयं प्राप्तः सुत्त्वे च धनंजयः ।
कौरवा निहताः सर्वे युद्धे तत्त्वविपर्ययात् ॥२०७॥

Śrī Rāmcandra (the legendry hero of Ramayana) and Arjuna (the hero of the war of Mahābhārata) got their victories when superior Elements were dominating; and all the Kauravas (rivals of Pāṇḍavas in the war of Mahābbārata) were defeated and killed because Elements were against them.

जन्मान्तरीयसंस्कारात्प्रसादादथवा गुरोः ।
केषांचिज्जायते तत्त्ववासना विमलात्मनाम् ॥२०८॥

Some pure souls obtain the knowledge of the Elements due to their Karmas of previous births or the kindness of their Gurus.

लंबीजे धरणीं ध्यायेच्चतुरस्त्रां सुपीतभाम् ।
सुगन्धां स्वर्णवर्णाभां प्राप्नुयाद्देहलाघवम् ॥२०९॥

The Bīja of Earth is Laṁ which should he meditated upon as residing in a square, yellow, shining like gold, and full of sweet fragrance. One who does so obtains a shining and fine body.

वंबीजं वारुणं ध्यायेत्तत्वमर्द्धशशि प्रभम् ।
क्षुत्तृष्णादिसहिष्णुत्वंजलमध्ये च मज्जनम् ॥२१०॥

The Vaṁ Bīja should be meditated in the Water Element. It is like a half moon in shape. One who meditates upon it is not troubled by the pains of hunger and thirst. He can also remain submerged in water, i. e. he does not experience any difficulty even if he is drowned in water.

रंबीजमग्निजं ध्यायेत्त्रिकोणमरुणप्रभम् ।
वह्वन्नपानभोक्तृत्वमातपाग्निसहिष्णुता ॥२११॥

Raṁ is the Bīja of Agni Element which is triangular in shape and red in colour. It is worth meditating and one who does so gains tolerance of intense furry of Sun and Fire and can devour any amount of food.

यंबीजं पावनं ध्यायेद्वर्तुलं श्यामलप्रभम् ।
आकाशगमनाद्यं च पक्षिवद्गमनं तथा ॥२१२॥

Yaṁ is the Bīja of Wind Element. Its shape is round and colour black. It should be meditated upon and one who does so can fly in the air like birds.

हंबीजं गगनं ध्यायेन्निराकारं बहुप्रभम् ।
ज्ञानं त्रिकालविषयमैश्वर्यमणिमादिकम् ॥२१३॥

Haṁ is the Bīja of Ākāśa Element and is formless and of extra brightness. One who meditates upon it gains a knowledge of past, present and future and also gets Aṇimā etc. Siddhis.

स्वरज्ञानी नरो यत्रधनं नास्ति ततः परम् ।
गम्यते स्वरज्ञानेन ह्यनायासं फलं भवेत् ॥२१४॥

There is no wealth better than the place where a person with the knowledge of Svaras resides. A person who moves with the knowledge of Svaras gets success without any efforts.

श्रीदेव्युवाच

देवदेव महादेव महाज्ञानं स्वरोदयम् ।
त्रिकालविषयंचैव कथं भवति शंकर ॥२१५॥

Pārvatī said : O God of Gods, Mahādeva O Śaṅkara ! How does this great science of Svarodaya provide the knowledge of past, present and future ?

ईश्वर उवाच

अर्थकालजयप्रश्न शुभाशुभमिति त्रिधा ।
एतत्त्रिकालविज्ञानं नान्यद्भवति सुन्दरि ॥२१६॥

Īsvara said : O my Beauty ! The knowledge of obtaining wealth in all the three times (past, present, and future) also victory in all the three times comes from Svarodaya. There is no other science which would enable anyone to know about these.

तत्त्वे शुभाशुभं कार्यं तत्त्वे जयपराजयौ ।
तत्त्वे सुभिक्षदुर्भिक्षे तत्त्वं त्रिपदमुच्यते ॥२१७॥

The auspicious and inauspicious works are under Tattvas; victory or defeat also is under the Tattvas; draught and prosperity are also under the Tattvas. Thus the Tattvas are said to be the cause of the works of all the three times.

श्रीदेव्युवाच

देव-देव महादेव सर्व-संसारसागरे ।
किं नराणां परं मित्रं सर्वकार्यार्थसाधकम् ॥२१८॥

Pārvatī said : O God of Gods, Mahādeva ! Kindly tell me that which is the best friend of men and that which gives them success in this sea-like world.

ईश्वर उवाच

प्राण एव परं मित्रं प्राण एव परः सखा ।
प्राणतुल्यः परो बन्धुर्नास्ति नास्ति वरानने ॥२१९॥

Īśvara replied : O Lady of Beautiful Face ! The Prāṇa is the best friend and companion. There is no other well-wisher like it.

श्री देव्युवाच

कथं प्राणस्थितो वायुर्देहः किं प्राणरूपकः ।
तत्त्वेषु संचरन्प्राणी ज्ञायते योगिभिःकथम् ॥२२०॥

Pārvatī said : How does the Wind reside in the Prāṇa, and is the body Prāṇa-like ? And meditating upon the Elements how can the Yogīs know about the Prāṇa ?

श्रीशिव उवाच

कायानगरमध्यस्थो मारुतो रक्षपालकः ।
प्रवेशे दशभिः प्रोक्तो निर्गमे द्वादशांगुलः ॥२२१॥

Śiva said : Residing in this city-like body the Prāṇa is its guardian. This Prāṇa measures ten fingers in inhalation and twelve fingers in exhalation.

गमने तु चतुर्विंशन्नेत्रवेदास्तु धावने ।
मैथुने पञ्चषष्टिश्च शयने च शतांगुलम् ॥२२२॥

It measures twentyfour fingers when one is walking; forty-two fingers when one is running, and sixtyfive fingers when one is doing sexual intercourse.

प्राणस्य तु गतिर्देवि स्वभावाद्द्वादशांगुला ।
भोजने वमने चैव गतिरष्टदशांगुला ॥२२३॥

And O Devī ! the natural length of Prāṇa is twelve fingers. At the time of taking food or vomitting its length becomes eighteen fingers.

एकांगुले कृते न्यूने प्राणे निष्कामता मता ।
आनन्दस्तुद्वितीये स्यात्कविशक्तिस्तृतीयके ॥२२४॥

If a Yogī succeeds in reducing the length of Prāṇa even by one finger he obtains desirelessness. If he can reduce to two fingers he gets perfect bliss; and if he succeeds in reducing it by three fingers he gets the art of poetry.

वाचासिद्धिश्चतुर्थे च दूरदृष्टिस्तु पञ्चमे ।
षष्ठे त्वाकाशगमनं चंडवेगश्च सप्तमे ॥२२५॥

If a Yogī reduces the length of Prāṇa by four fingers he obtains Siddhi over speech; if he reduces by five fingers he gets the power of vision of far off things; if he can reduce to six fingers he can fly in the air, and if he reduces it by seven fingers he obtains tremendous speed.

अष्टमे सिद्धियश्चैव नवमे निधयो नव ।
दशमे दशमूर्तीश्च छाया नैकादशे भवेत् ॥२२६॥

If one succeeds in reducing the length of Prāṇa to eight fingers he can get Aṇimā etc., Siddhis; if nine fingers then he gets all the nine kinds of prosperity; if ten fingers he gets the power of assuming various shapes; and if he reduces it by eleven fingers the shadow of his body vanishes.

द्वादशे हंसचारश्च गङ्गामृतरसं पिबेत् ।
आनखाग्रं प्राणपूर्णे कस्य भक्ष्यं च भोजनम् ॥२२७॥

If the length of Prāṇa is reduced by twelve fingers one gets the speed of a Haṁsa and he drinks the nectar-like waters of the river Ganges. If a Yogī fills the Prāṇa from the tip of toe-nails to Śikhā (top of the head) then he needs no food for sustenance, that is he conquers hunger and thirst.

एवं प्राणविधिः प्रोक्तः सर्वकार्यफलप्रदः ।
जायते गुरुवाक्येन न विद्याशास्त्रकोटिभिः ॥२२८॥

Thus has been described the method of obtaining all kinds of successes through the control of Prāṇa. This knowledge comes only through the instructions of a Guru and no amount of study and books can provide it.

प्रातश्चंद्रो रविः सायं यदि दैवान्न लभ्यते ।
मध्याह्नान्मध्यरात्राच्च परतस्तु प्रवर्तते ॥२२९॥

If by chance one does not get the Moon Svara in the morning and the Sun Svara in the evening then it would come definitely by midnight.

दूरयुद्धे जयी चन्द्रः समासन्ने दिवाकरः ।
वहन्नाड्यागतः पादः सर्वसिद्धिप्रदायकः ॥२३०॥

If one has to go to fight in a distant place then the Moon Svara alone gives victory, and if the person puts that foot forward whose side of Svara is flowing while he is about to set out then he gets every success.

यात्रारम्भे विवाहे च प्रवेशे नगरादिके ।
शुभकार्याणिसिद्धिध्यन्तिचंद्रवाहेषुसर्वदा ॥२३१॥

At the time of beginning a journey or in marriage, or while entering a house or a city the Moon Svara is always auspicious.

अयनतिथिदिनेशैः स्वीयतत्त्वे च युक्ते
यदि वहति कदाचिद्दैवयोगेन पुंसाम् ।
स जयति रिपुसैन्यं स्तम्भमात्रस्वरेण
प्रभवति न च विघ्नं केशवस्यापि लोके ॥२३२॥

If on an equinoctial or solstitial point, *tithi*, or weekday, the Svaras and Elements flow with their ruling lords in a person then that person can win his enemy by a mere stoppage of his breath. Such a person does not get pain or difficulty in another world as well.

रक्ष जीवं रक्ष जीवं जीवांगे परिधाय च ।
जीवो जपति यो युद्धे जीवञ्जयति मेदिनीम्, ॥२३३॥

During a war if a person, putting on his armour repeats the syllables *Jivaṁ Rakṣa*, he survives and also gains victory over the entire world.

भूमौ जले च कर्तव्यं गमनं शान्तिकर्मसु ।
वह्नो वायो प्रदीप्तेषु खे पुनर्नोभयेष्वपि ॥२३४॥

In pacificatory rituals one should proceed when the Earth or the Water is ruling; for adventurous or cruel rituals he should proceed under the Fire or the Wind Element, and should do neither of these of rituals when the Ākāśa Element is ruling.

जीवेन शास्त्रं वध्नीयाज्जीवेनैव विकासयेत् ।
जीवेन प्रक्षिपेच्छस्त्रं युद्धे जयति सर्वदा ॥२३५॥

One should consecrate the weapons with the Svaras, i. e. should hold the weapon in the hand whose side of Svara is flowing. Similarly he should open the weapons and throw them (operate them) likewise. Thus doing he would always gain victory.

आकृष्य प्राणपवनं समारोहेत वाहनम् ।
समुत्तरे पदं दद्यात्सर्वकार्याणि साधयेत् ॥२३६॥

One who draws in the Prāṇa-vāyu at the time of mounting a horse or other vehicle always gets success in his works.

अपूर्णे शत्रुसामग्रीं पूर्णे वा स्वबलं तथा ।
कुरुते पूर्णतत्त्वस्थो जयत्येको वसुन्धराम् ॥२३७॥

If the materials of the enemy have a feeble strength of the Svaras and one's own materials have a strong Svara then such a person obtains victory all alone over the world.

या नाडी वहते चाङ्गे तस्यामेवाधिदेवता ।
सम्मुखेऽपदिशा तेषां सर्वकार्यफलप्रदा ॥२३८॥

If the Nāḍī which is flowing and the Deity and direction of the same Nāḍī are ruling then that gives success in all types of works.

आदौ तु क्रियते मुद्रा पश्चाद्युद्धं समाचरेत् ।
सर्पमुद्रा कृता येन तस्य सिद्धिर्न संशय ॥२३९॥

First of all a person should perform a Mudrā then enter in a battle. One who performs Serpent Mudrā (Sarpa mudrā) gets his desires fulfilled, there is no doubt about it.

चन्द्रप्रवाहेऽप्यथ सूर्यवाहे
भटाः समायान्ति च योद्धुकामाः ।
समीरणस्तत्त्वविदां प्रतीतो
या शून्यता सा प्रतिकार्यनाशम् ॥२४०॥

If at the time of the flow of Moon or Sun Svara the Wind Element is reigning and it becomes known to the knowers of the science of Svaras then good warriors come forward as allies. If the Ākāśa or the Wind Elements are flowing under the circumstances then there would be all destruction.

यां दिशं वहते वायुर्युद्धं तद्दिशि दापयेत् ।
जयत्येव न संदेहः शक्रोऽपि यदि चाग्रतः ॥२४१॥

The army should be sent to fight in that direction in which the the Wind Element is flowing. If it is done so then one would obtain victory even if Indra himself is the enemy—there is no doubt about it.

यत्र नाड्यां वहेद्वायुस्तदंगे प्राणमेव च ।
आकृष्य गच्छेत्कर्णान्तं जयत्येव पुरन्दरम् ॥२४२॥

If one draws the string of the bow up to the ear of the side of that Nāḍī in which the Wind Element is flowing then he can win even Indra.

प्रतिपक्षप्रहारेभ्यः पूर्णाङ्गं योऽभिरक्षति ।
न तस्य रिपुभिः शक्तिर्बलिष्ठैरपि हन्यते ॥२४३॥

Even a very strong enemy cannot destroy the strength of a warrior who defends all the parts of his body.

अंगुष्ठतर्जनीवंशे पादांगुष्टे तथा ध्वनिः ।
युद्धकाले च कर्त्तव्यो लक्षयोद्भुजयो भवेद् ॥२४४॥

One who produces a sound from the joints of thumb and first finger and also from the toe, can gain voctory over even a million warriors.

निशाकरे रवौ चारे मध्ये यस्य समीरणः ।
स्थितो रक्षेद्दिगन्तानि जयकांक्षीगतः सदा ॥२४५॥

If a person goes out when the Wind Element is flowing either in the Moon or the Sun Svara then he can protect the various directions and always gain victory.

श्वासप्रवेशकाले तु दूतो जल्पति वांछितम् ।
तस्यार्थः सिद्धिमायाति निर्गमेनैव सुंदरि ॥२४६॥

If a messenger says something which is desired, from his mouth when one is inhaling then that person on going out gets all his desires fulfilled.

लाभादीन्यपि कार्याणि पृष्टानि कीर्तितानि च ।
जीवेविशतिसिद्धयन्तिहानिर्निः सरणे भवेत् ॥२४७॥

All the said or desired works are fulfilled when one is inhaling and destroyed when one is exhaling.

नरे दक्षा स्वकीया च स्त्रियां वामा प्रशस्यते ।
कुम्भकोयुद्धकालेच तिस्रोनाड्यस्त्रयीगतिः ॥२४८॥

The right Nāḍī of men and left Nāḍī of women is auspicious and at the time of war the Kumbhaka Nāḍī is superior. Thus there are only three Nāḍīs and their movements also only three.

हकारस्य सकारस्य विना भेदं स्वरः कथम् ।
सोऽहं हंसपदेनैव जीवो जयति सर्वदा २४९॥

How can there be the knowledge of Svaras without knowing the difference of Ha-kara and Sa-kara ? Therefore one always gains success through two words the *So'haṁ* and *Haṁsa*.

शून्यांगं पूरितं कृत्वा जीवांगो गोपयेज्जयम् ।
जीवांगे घातमाप्नोति शून्यांगं रक्षते सदा ॥२५०॥

One gets success by protecting the living organism through filling the blank Svara because the living organisms can meet destruction and the blank always protects the organism.

वामे वा यदि वा दक्षे यदि पृच्छति पृच्छकः ।
पूर्णे घातो न जायेत शून्ये घातं विनिर्दिशेत् ॥२५१॥

If a questioner is putting a question regarding war while sitting either on the left or right, and if the Svara is in full strength there will be no destruction. If the Svara is blank then there can be death or destruction.

भूतत्त्वेनोदरे घातः पदस्थानेऽम्बुना भवेत् ।
ऊरुस्थानेऽग्नितत्त्वेन करस्थाने च वायुना ॥२५२॥

If at the time of a question the Earth Element is in the stomach, the Water Element in the feet, the Fire Element in the thighs, and the wind Element in the hands then the person may be attacked by some weapon.

शिरसि व्योमतत्त्वे च ज्ञातव्यो घातनिर्णयः ।
एवं पञ्चविधो घातः स्वरशास्त्रे प्रकाशितः ॥२५३॥

If the Ākāśa Element is flowing then there may be a possibility of injury in the head. Thus five kinds of injuries have been described in this Science of Svaras.

युद्धकाले यदा चन्द्रः स्थाया जयति निश्चितम् ।
यदा सूर्यप्रवाहस्तु यायी विजयते तदा ॥२५४॥

If the Moon Svara is flowing at the time of a war then the opponent would definitely win, and if the Sun Svara is flowing then the invader would gain victory.

जयमध्ये तु संदेहे नाडीमध्यं तु लक्षयेत् ।
सुषुम्नायां गते प्राणे समरे शत्रुसंकटः ॥२५५॥

If there is some doubt about victory during the war then one should see in the middle of the Nāḍī and if the Prāṇa-vāyu is flowing through the Suṣumnā then the enemy would be in trouble in the war.

यस्या नाड्या भवेच्चारस्तां दिशं युधि संश्रयेत् ।
तदाऽसोजयमाप्नोति नात्र कार्या विचारणा ॥२५६॥

In a war one should stand in that direction whose Nāḍī is flowing i. e. if the Moon Nāḍī (Iḍā) is flowing then he should stand either in the East or North; if the Sun Nāḍī (Piṅgalā) is flowing then in the West or South of the enemy. One who would fight in this manner will gain victory, there is no need to give a second thought to it.

यदि संग्रामकाले तु वामनाडी सदा वहेत् ।
स्थायिनोविजयं विद्याद्रिपुवश्योदयोऽपिच ॥२५७॥

If at the time of war the left Nāḍi is flowing then the enemy would win and may make the invader his captive.

यदि संग्रामकाले तु सूर्यस्त व्याहृतो वहेत् ।
तदा यायिजयं विद्यात्सदेवासुर मानवे ॥२५८॥

If at the time of war the Sun Nāḍī is flowing continuously then the invader would gain victory even if he is fighting against the Devas (Gods) or Asuras (Demons).

रणे हरति शत्रुस्तं वामायां प्रविशेन्नरः ।
स्थानं विषुवचारेण जयः सूर्येण धावता ॥२५९॥

One who enters in war under the flow of the left Nāḍī is abducted by the enemy. One who enters in war under the flow of the Suṣumnā Nāḍī would not meet any opposition. If one proceeds for war under the Sun Svara then he would gain victory.

युद्धद्वये कृते प्रश्ने पूर्णस्य प्रथमे जयः ।
रिक्ते चैवद्वितीयस्तु जयी भवति नान्यथा ॥२६०॥

In case two questioners ask two questions regarding war and if the full Svara is flowing then the first questioner would win and if a blank Svara is flowing then the second would win.

पूर्णनाड़ीगतः पृष्ठे शून्यांगं च तदाग्रतः ।
शून्यस्थाने कृतः शत्रुर्म्रियते नात्र संशयः ॥२६१॥

If one proceeds for a war under the full flow of a Nāḍī then his enemy would come at his back i. e. the enemy would retreat after seeing his back. If he proceeds under the flow of a blank Nāḍī then the enemy would come face to face and meet his death, there is no doubt about it.

वामचारे समं नाम यस्य तस्य जयो भवेत् ।
पृच्छको दक्षिणे भागे विजयी विषमाक्षरः ॥२६२॥

When sitting on the left side one asks a question then if letters of the question or the letters of the subject of the asked question are even in number then he would gain success or victory and if the number of letters is odd then he will be unsuccessful or defeated. If the questioner sits on the right side and asks a question then the results would be reversed, i. e. the even would be victorious and the odd would be defeated.

यदा पृच्छति चन्द्रस्य तदा सन्धानमादिशेत् ।
पृच्छेद्यदा तु सूर्यस्य तदा जानीहि विग्रहम् ॥२६३॥

If at the time of the question the Moon Svara is flowing then there would be treaty among the fighting groups, and if it is the Sun Svara then the war would be there.

पार्थिवे च समंयुद्धं सिद्धिर्भवति वारुणे ।
युद्धे हि तैजसो भंगो मृत्युर्वायौ नभस्यपि ॥२६४॥

If a war begins under the Earth Element then the results would be equal for both the parties; if is begins under the Water Element then the person who starts would win; if it begins under the Fire Element then the one who started it would meet his destrution, and if it begins under the Ākāśa Element then he would die in the war.

निमित्तकप्रमादाद्वा यदा न ज्ञायतेऽनिलः ।
पृच्छाकाले तदा कुर्यादिदं यत्नेनबुद्धिमान् ॥२६५॥

If at the time of a question, due to some reason or mere complacency, one is not able to get a knowledge of the Svaras then a sensible person should act as follows :

निश्चलां धारणां कृत्वा पुष्पं हस्तान्निपातयेत् ।
पूर्णाङ्गे पुष्पपतनं शून्यं वा तत्परं भवेत् ॥२६६॥

He should drop a flower on the ground with a clear heart. If the flower falls on the ground by its face the results would be success and if it falls a little distance away on its sides then the result would be failure for the questioner.

तिष्ठन्नुपविशंश्चापि प्राणमाकर्षयन्निजम् ।
मनोभङ्गमकुर्वाणः सर्वकार्येषु जीवति ॥२६७॥

If a person while either standing or sitting exhales his Prāṇa-vāyu with a clear heart then all his works would be successful.

न कालो विविधं घोरं न शस्त्रं न च पन्नगाः ।
न शत्रु व्याधिचोराद्याः शून्यस्थानाशितुंक्षमाः ॥२६८॥

Death, various deadly weapons, serpents, disease, enemy, or robbers cannot damage a person whose Prāṇa-vāyu is at the time in a vacant place.

जीवेन स्थापयेद्वायुं जीवेनारम्भयेत्पुनः ।
जीवेन क्रीडते नित्यं द्यूते जयति सर्वथा ॥२६९॥

The person should make the Vāyu still within his organism, then start it also from within his organism, and enter into gambling in the same state — he will definitely win.

स्वरज्ञानिबलादग्रे निष्फलं कोटिधा भवेत् ।
इह लोके परत्रापि स्वरज्ञानी बली सदा ॥२७०॥

All kind of powers become unsuccessful before the power of a person who is versed in the Science of Svara because the knower of Svara always remains powerful in this and also the next world.

दश शतायुतं लक्षं देशाधिपबलंक्वचित् ।
शतक्रतुसुरेन्द्राणां बलं कोटिगुणं भवेत् ॥२७१॥

Some possess the strength of ten, some of hundred, some of ten thousand, some of one lac (100000), and some of their kingdom, but the Gods like Indra and Brahmā have millions of times more strength than them. Similarly the knower of Svaras also has millions of times more strength than them.

देव्युवाच

परस्परं मनुष्याणां युद्धे प्रोक्तो जयस्त्वया ।
यमयुद्धे समुत्पन्ने मनुष्याणां कथं जयः ॥२७२॥

The Devī (Pārvatī) said : You told me about the mode of victories by men in war, but if one has to fight against Yamarāja (the God of Death) then how should he gain victory ?

ईश्वर उवाच

ध्यायेद्देवं स्थिरो जीवं जुहुयाज्जीवसंगमे ।
इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ॥२७३॥

Īsvara (Mahādeva) said : One who meditates upon the Gods with a still and undisturbed mind and submits the oblation of his organism in Kumbhaka (i.e. stops his Prāṇa-vāyu) gets his desires fulfilled, gains immense benefit and victory.

निराकारात्समुत्पन्नं साकारं सकलं जगत् ।
तत्साकारं निराकारं ज्ञाने भवति तत्क्षणात् ॥२७४॥

The world of form originated from the Formless God. This world manifests in form the moment one has the knowledge of the Formless Supreme Lord.

श्रीदेव्युवाच

नरयुद्धं यमयुद्धं त्वया प्रोक्तं महेश्वर ।
इदानीं देवदेवानां वशीकरणकं वद ॥२७५॥

Devī said : O Maheśvara : You described the way for victory in the fight with Yamarāja, now kindly tell me the way of captivating (Vaśīkaraṇa) the Gods.

ईश्वर उवाच

चन्द्रं सूर्येण चाकृष्य स्थापयेज्जीवमण्डले ।
आजन्मवशगा रामा कथितेयं तपोधनैः ॥२७६॥

Īsvara said : If one with his Sun Svara attracts the Moon Svara of a woman and establishes it within his Jīva-maṇḍala then that woman would be captivated for ever, so have said the men who practice austerities. But this succeeds only in case of one's own married wife.

जीवेन गृह्यते जीवो जीवो जीवस्य दीयते ।
जीवस्थाने गतो जीवो बालाजीवातुकारकः ॥२७७॥

The man should adopt the Jīva-svara of a woman with his own Jīva-svara, and extend his Jīva-svara to the Jīva-svara of the woman. When the jīva-svara of the man resides thus in the jīva-svara of the woman the man remains captivated by the woman throughout his life.

रात्र्यन्तयाम वेलायां प्रसुप्ते कामिनीजने ।
ब्रह्मजीवं पिबेद्यस्तु बालाप्राणहरो नरः ॥२७८॥

The man who drinks the Suṣumnā Svara in the midnight when the woman is sleeping, keeps the Prāṇa of the woman captivated.

अष्टाक्षरं जपित्वा तु तस्मिन्काले गते सति ।
तत्क्षणं दीयते चन्द्रो मोहमायाति कामिनी ॥२७९॥

After that time is a little past then if the man with the recitation of the Aṣṭākṣara Mantra lends his Moon svara to the woman then she instantly develops love for him.

शयने वा प्रसङ्गं वा युवत्यालिङ्गनेऽपि वा ।
यः सूर्येण पिबेच्चन्द्रं स भवेन्मकरध्वजः ॥२८०॥

When one is lying, when he is in intercourse with a woman, or just touching her, drinks the Moon Svara of the woman with his Sun Svara then his charm becomes captivating like the God of Love (Kāmadeva).

शिव आलिङ्ग्यते शक्त्या प्रसंगे दक्षिणेऽपिवा ।
तत्क्षणाद्दापयेद्यस्तु मोहयेत्कामिनीशतम् ॥२८१॥

If there is a conjunction of the Śiva Svara (i. e. Sun Svara) and the Śakti Svara (i. e. the Moon Svara) at the time of intercourse with a woman, or if the man gives his Moon Svara to the woman then that man can win over a hundred women.

नव सप्त त्रयः पञ्च वारान्तसङ्गस्तु सूर्यभे ।
चन्द्रे द्वितुर्यषट्कृत्वोवश्याभवतिकामिनी ॥२८२ ॥

After lending his Sun Svara to the Moon Svara of a woman if there is companionship for 9, 7, 3, or 5 times, or putting his Sūrya Svara into the Moon Svara of the woman he meets the woman on 2, 4, or 6 times then that woman would be captivated.

सूर्यचन्द्रौ समाकृष्य सर्पाक्रान्त्याऽधरोष्ठयोः ।
महापद्मे मुखं स्पृष्ट्वा वारंवारमिदं चरेत् ॥२८३॥

Drawing his own Sūrya (Sun) and Candra (Moon) Svara with the speed of a serpent one should put his lips on the lips of the woman and make the Moon and Sun Svaras to meet as described above.

आप्राणमिति पद्मश्च यावन्निद्रावशं गता ।
पश्चाज्जागर्ति वेलायां चौष्येते गलचक्षुषी ॥२८४॥

As long as the woman is under sleep so long the man should drink the nectar of the lips of the woman and when she wakes up he should kiss her neck and eyes.

अनेन विधिना कामी वशयेत्सर्वकामिनीः ।
इदंनवाच्यमन्यस्मिन्नित्याज्ञा पारमेश्वरी ॥२८५॥

A man should so captivate the woman. But it is my order that the method of captivation should not be divulged to a licentious or person of loose character.

ऋतुकालभवा नारी पञ्चमेऽह्नि यदा भवेत् ।
सूर्याचन्द्रमससोर्योगे सेवनात्पुत्रसम्भवः ॥२८६॥

ON FERTILISATION

On the fifth day from the day a woman is free from the monthly menstrual cycle and the Sun Svara of the man and the Moon Svara of the woman is flowing then an intercourse with the woman under such circumstances would give birth to a male child.

शंखवल्लीं गवां दुग्धेपृथ्व्यापो वहते यदा ।
भर्तुरेवं वदेद्वाक्यं दर्पं देहि त्रिभिर्वचः ॥२८७॥

When the Water and Earth Elements are flowing then the woman should take cow milk mixed with Śaṅkhavallī and request her husband three times for intercourse.

ऋतुस्नाता पिबेन्नारी ऋतुदानं तु योजयेत् ।
रूपलावण्यसंपन्नो नरसिंहः प्रसूयते ॥२८८॥

When the woman has taken the aforesaid medicine after the menstrual cycle then the man should enter into intercourse with her. This will produce a beautiful male child as brave as the lion among animals.

सुषुम्नासूर्यवाहेन ऋतुदानं तु योजयेत् ।
अंगहीनः पुमान्यस्तु जायतेऽत्रकुविग्रहः ॥२८९॥

A person who enters into an intercourse during the flow of the Sun Svara under the Suṣumnā Svara then he will produce a deformed and ugly child.

विषमांके दिवारात्रौ विषमांके दिनाधिपः ।
चन्द्रनेत्राग्नितत्त्वेषु वन्ध्या पुत्रमवाप्नुयात् ॥२९०॥

After the menstruation on the odd days when the Sun Svara of the man flows during day and night and the Moon Svara of the woman, and the firtilisation takes place when either Earth, Water or Fire Elements are reigning then it will produce a child even to a sterile woman.

ऋत्वारम्भे रविःपुंसां स्त्रीणां चैव सुधाकरः ।
उभयोः संगमे प्राप्तो वंध्या पुत्रमवाप्नुयात् ॥२९१॥

If at the beginning of the menstruation the Sun Svara of the man and the Moon Svara of the woman flows and both happen to cohabit then even a sterile woman would also conceive.

ऋत्वारम्भे रविः पुंसां शुक्रान्ते च सुधाकरः ।
अनेन क्रमयोगेन नादत्ते दैवदारुकम् ॥२९२॥

If at the start of the intercourse the Sun Svara flows in the man and after the ejaculation the Moon Svara starts flowing then the woman would not conceive.

चन्द्रनाडी यदा प्रश्ने गर्भे कन्या तदा भवते ।
सूर्यो भवेत्तदा पुत्रो द्वयोर्गर्भो विहन्यते ॥२९३॥

If at the time of a question from a pregnant woman the Moon Nāḍī is flowing then she carries a daughter in her womb, if the Sun Svara flows then it is a son, and if both the Svaras are flowing then there would be a premature abortion.

पृथ्वी पुत्री जले पुत्रः कन्यका तु प्रभञ्जने ।
तेजसि गर्भपातः स्यान्नभस्यपि नपुंसकः ॥२९४॥

If at the time of the question there is Earth Element then a daughter, if Water then a son, if Wind then also a daughter, if Fire then an abortion, and if there is Ākāśa then an impotent would be born.

चन्द्रे स्त्री पुरुषः सूर्ये मध्यमार्गे नपुंसकः ।
गर्भप्रश्ने यदा दूतः पूर्णः पुत्रः प्रजायते ॥२९५॥

If at the time of a question regarding the nature of the pregnancy the Moon Svara is there then a daughter, if Sun Svara then a son, if Suṣumnā then an impotent and if the body and limbs of the questioner are not suffering from any deformity then a son would be born.

शून्ये शून्यं युगे युग्मं गर्भपातश्च संक्रमे ।
तत्त्ववित्स विजानीयात्कथितं तत्तु सुन्दरि ॥२९६॥

O my Beauty ! If the questioner comes to the side of a vacant Svara then there will be no birth at all , if both the Svaras are running then there would be a birth of twins, and if there is an alternation of Svaras, that is the Suṣumnā is flowing then there would be abortion—so should the knowers of Tattvas derive.

गर्भाधानं मारुते स्याच्च दुःखी दिक्षु ख्यातो वारुणे सौ-
ख्ययुक्तः । गर्भस्रावः स्वल्पजीवश्च वह्नौ, भोगी भव्यः
पार्थिवेनार्थयुक्तः ॥२९७॥

If the conception takes place under the Wind Element then the offspring would be giver of pain; if it takes place under the Water Element then an offspring famous in all directions and giver of comforts would be born; if it takes place under the Fire Element then either there will be abortion or the born baby would be short-lived; and if it takes place under the Earth Element then the offspring would be beautiful, wealthy and prosperous in life.

धनवान्सौख्ययुक्तश्च भोगवानार्थसंस्थितिः ।
स्यान्नित्यंवारुणेतत्वेव्योम्निगर्भोविनश्यति ॥२९८॥

If the conception takes place under the Water Element the son born would spend a comfortable and enjoyable life and his wealth would never leave him. If the conception takes place under the Ākāśa Element then there would be abortion,

माहेन्द्रे सुसुतोत्पत्तिर्वारुणे दुहिता भवेत् ।
शेषेषुगर्भहानिःस्याज्जातमात्रस्यवामृतिः ॥२९९॥

If the conception takes place under the Earth Element then a son and if under the Water Element then a daughter would be born; and if it takes place under the remaining Elements then there would either be an abortion or the child would die soon after birth.

रविमध्यगतश्चन्द्रश्चन्द्रमध्यगतो रविः ।
ज्ञातव्यं गुरुतः शीघ्रं न वेदशास्त्रकोटिभिः ॥३००॥

One should obtain from his Guru at the earliest the knowledge as to how to know the existence of the Moon Svara in the middle of the Sun and the Sun Svara in the middle of the Moon. This cannot, otherwise, be known through the study of Vedas or a million Śāstras.

चैत्रशुक्लप्रतिपदि प्रातस्तत्त्वविभेदतः ।
पश्येद्विचक्षणो योगी दक्षिणे चोत्तरायणे ॥३०१॥

ON PREDICTION FOR THE WHOLE YEAR

On the first day of the lighted fortnight of Caitra (the first month of the Hindu Calendar) the erudite Yogīs should try to see the summer and the winter solstices, and the differentiation of the Svaras i. e. he should predict the results for the whole year through the flow of the Svaras.

चन्द्रोदयस्य वेलायां वहमानोऽत्र तत्त्वतः ।
पृथिव्यापस्तथा वायुः सुभिक्षं सर्वसस्यजम् ॥३०२॥

If at the time of the rise of the Moon Svara there is either Earth, Water or the Wind Elements then there would be a good harvest.

तेजोव्योम्नोर्भयं घोरं दुर्भिक्षं कालतत्त्वतः ।
एवं तत्त्वफलं ज्ञेयं वर्षे मासे दिनेष्वपि ॥३०३॥

If under the Moon Svara there is Fire or the Akāśa Element then there would be serious famine and difficulty. Similarly one should know the results for the year and month of day according to the aforesaid order of the Tattvas.

मध्यमा भवति क्रूरा दुष्टा सर्वेषु कर्मसु ।
देशभंगमहारोगक्लेशकष्टादि दुःखदा ॥३०४॥

The Suṣumnā Nādī is considered cruel and bad for all types of works, and it causes the destruction of the country, epidemics, pains, difficulties and other calamities.

मेषसंक्रान्तिवेलायां स्वरभेदं विचारयेत् ।
संवत्सरफलं ब्रूयाल्लोकानां तत्त्वचिन्तकः ॥३०५॥

If one meditates over the differences of the Svaras at the time of transition of the Sun to the sign of Aries then the knower of Tattvas can predict results for the whole year.

पृथिव्यादिकतत्त्वेन दिनमासाब्दजं फलम् ।
शोभनं च यथा दुष्टंव्योममारुतवह्निभिः ॥३०६॥

If at the above time there are Earth etc., Elements then the predictions for the year, month and day would be auspicious and if there are Ākāśa, Wind or Fire Elements then the results would be inauspicious.

सुभिक्षं राष्ट्रवृद्धिः स्याद्बहुसस्या वसुन्धरा ।
वहुवृष्टिस्तथा सौख्यं पृथ्वीतत्त्वं वहेद्यदि ॥३०७॥

If at the above (see verse 305) time the Earth Element is reigning during the day then there will be prosperity, rich crop, sufficient rainfall and prosperous time.

अतिवृष्टिः सुभिक्षं स्यादारोग्यं सौख्यमेव च ।
वहुसस्या तथा पृथ्वी अप्तत्त्वं वैवहेद्यदि ॥३०८॥

If on the above day (ver. 305) the Water Element is flowing then there will be sufficient rainfall, prosperity, freedom from diseases, and rich crop in the fields.

दुर्भिक्षं राष्ट्रभङ्गः स्यादुत्पत्तिश्च विनश्यति ।
अल्पादल्पतरा वृष्टिरग्नितत्त्वं वहेद्यदि ॥३०९॥

If the Fire Element is flowing then there would be famine, division of the country, scanty rainfall, and destruction of the productions.

उत्पातोपद्रवा भीतिरल्पा वृद्धिः स्युरीतयः ।
मेषसंक्रान्तिवेलायां व्योमतत्त्वं वहेद्यदि ॥३१०॥

If at the above time (ver. 305) there is Wind Element then there would be trouble, calamity, fear, scanty rainfall, and excess of insects (such as mosquitoes etc.)

मेषसंक्रान्तिवेलायां व्योमतत्त्वं वहेद्यदि ।
तत्रापि शून्यता ज्ञेयासस्यादीनां सुखस्य च ॥३११॥

If at the above time (ver. 305) there is Ākāśa Element then one should know the scantiness of crop and comfort.

पूर्णप्रवेशने श्वासे सस्यं तत्त्वेन सिध्यति ।
सूर्यचंद्रेऽन्यथाभूते संग्रहः सर्वसिद्धिदः ॥३१२॥

If the Svara enters in its fullness then the favourable Elements would provide sufficient crops. If at the time of the rise of the Elements the Sun or the Moon Svaras are reversed, i. e. there is Sun Svara in place of the Moon or vice versa, then it gives sufficient crop and prosperity,

विषमे वह्नितत्त्वं स्याज्जायते केवलं नभः ।
तत्कुर्याद्धस्तुसंग्राहो द्विमासे च महर्घता ॥३१३॥

If there is the Fire or Ākāśa Element in the right Svara and if one starts hoarding then there may be deerness all around within two months.

रवौ संक्रमते नाडी चन्द्रमन्ते प्रसर्पिता ।
खनिले वह्नियोगेन रौरवं जगतीतले ॥३१४॥

If in the night Sun Nāḍī is flowing and in the morning the Moon Nāḍī starts flowing and there is a conjunction of the Ākāśa, Wind and Fire Elements then there would be numerous calamities on the Earth.

महीतत्त्वे स्वरोगश्च जले च जलमातृतः ।
तेजसि खेटवाटीस्था शाकिनो पितृदोषतः ॥३१५॥

ON THE PREDICTION OF DISEASES.

If at the time of the question there is Earth Element then diseases due to one's own fate, if there is Water Element then diseases due to excessive hydration, and if there is Fire Element then diseases caused by aberrations in the phlegm, or pain, would occur.

आदौशून्यगतो दूतः पश्चात्पूर्णो विशेद्यदि ।
मूर्च्छितोऽपिध्रुवं जीवेद्यदर्थं परिपृच्छति ॥३१६॥

If the questioner comes first towards the vacant side of the Svara and then shifts to the Svara which is flowing then the

patient, even if he is in a state of coma, would definitely survive.

यस्मिन्नङ्गे स्थितो जीवस्तत्रस्थः परिपृच्छति ।
तदा जीवति जीवोऽसौ यदि रोगैरुपद्रुतः ॥३१७॥

If a questioner (regarding the welfare of someone who is ill) sits on that side whose Svara is flowing and asks a question then the patient would definitely survive the illness.

दक्षिणेन यदा वायुर्दूतो रौद्राक्षरो वदेत् ।
तदा जीवति जीवोऽसौ चन्द्रे समफलं भवेत् ॥३१८॥

If the right Nāḍī is flowing and the questioner happens to utter something very bad, the patient would yet live. If the Moon (left) Nāḍī is flowing then the result would be status quo.

जीवांकारं च वा धृत्वा जीवाकारं विलोक्य च ।
जीवस्थोरजीवितप्रश्नेतस्याज्जीवितंफलम् ॥३१९॥

One should consider his own Svara. Now if the questioner taking his place on that side whose Svara is flowing, asks a question regarding the life (of the patient) he will get the fruit of the patient's life.

वामचारे तथा दक्षप्रवेशे यत्र वाहने ।
तत्रस्थः पृच्छते दूतस्तस्य सिद्धिर्न संशयः ॥३२०॥

If a questioner asks a question at the inhalation of either the left or right Nāḍī, then his desire would be fulfilled—there is no doubt about that.

प्रश्ने चाधः स्थितो जीवो नूनं जीवोहि जीवति ।
ऊर्ध्वचारस्थितो जीवो जीवो याति यमालयम् ॥३२१॥

If at the time of a question the questioner takes his place at a lower place then his patient would definitely survive, but if he takes a higher place his patient would meet his death.

विपरीताक्षरप्रश्ने रिक्तायां पृच्छको यदि ।
विपर्ययं च विज्ञेयं विषमस्योदये सति ॥३२२॥

If there is a rise of Suṣumnā and the questioner happens to ask his question from a blank Nāḍī with the number of letters of his question being odd (1-3-5, etc.) then the result would be against him.

चन्द्रस्थाने स्थितो जीव सूर्यस्थाने तु पृच्छकः ।
तदा प्राणवियुक्तोऽसौ यदि वैद्यशतैर्वृतः ॥३२३॥

If one's own Svara is in the place of the Moon, and the questioner takes his place on the Sun side then his patient, even if treated by a hundred physicians would yet meet his death.

पिङ्गलायां स्थितो जीवो वामे दूतस्तु पृच्छति ।
तदाऽपि म्रियते रोगी यदि त्राता महेश्वरः ॥३२४॥

If one's own Svara is flowing through Piṅgalā and the questioner taking his seat on the left side asks a question, then still his patient would die even if Maheśvara himself is protecting him.

एकस्यभूतस्यविपर्ययेण रोगाभिभूतिर्भवतीह पुंसाम् ।
तयोर्द्वयोर्बन्धुहृद्विपत्तिःपक्षक्षयेव्यत्ययतोमृतिःस्यात्॥३२५॥

If even one Element is adverse the disease becomes acute; if two Elements are adverse then there is a danger from friends and relatives; and if this state continues for two fortnights (i. e. one month) there is certain death.

मासादौ चैव पक्षादौ वत्सरादौ यथाक्रमम् ।
क्षयकालं परीक्षेत वायुचारवशात्सुधीः ॥३२६॥

PREDICTIONS REGARDING AGE AND DEATH

On the basis of the movement of Vāyu (Air) an able person should examine the time of Death in the order of month, fortnight and year.

पञ्चभूतात्मकं दीपं शिवस्नेहेन सिञ्चितम् ।
रक्षयेत्सूर्यवातेन प्राणी जीवः स्थिरोभवेत् ॥३२७॥

The life of that person becomes stabilised who moistens his five-elemental body with the oil of Śiva's love and preserves it with the Sun-like wind.

मारुतं बन्धयित्वा तु सूर्यं बन्धयते यदि ।
अभ्यासाज्जीवते जीवः सूर्यकालेऽपि वञ्चिते ॥३२८॥

A person who, centrolling the flow of air in his breath avoids the Sun Svara throughout the day time, can thus enjoy a long life through this practice of arresting the Sun.

गगनात्स्रवते चन्द्रः कायपद्मानि सिञ्चयेत् ।
कर्मयोगसदाभ्यासैरमरः शशिसंश्रयात् ॥३२९॥

Because the Moon roams in the sky its beams falling down moisten this body-like lotus. Thus if a Karma-yogī takes the shelter of Moon through practice, he becomes immortal.

शशांक वारयेद्रात्रौ दिवा वार्यो दिवाकरः ।
इत्यभ्यासरतो नित्यं सयोगी नात्रसंशयः ॥३३०॥

One who keeps practicing to avoid the Moon Svara in the night and the Sun Svara in the day, is the real Yogī—there is no doubt about it.

अहोरात्रे यदैकत्र वहते यस्य मारुतः ।
तदा तस्य भवेन्मृत्युः संपूर्णे वत्सरत्रये ॥३३१॥

If the breath of a person flows throughout the night through one nostril then he would within three years, meet his death.

अहोरात्रद्वयं यस्य पिंगलायां सदा गतिः ।
तस्य वर्षद्वयं प्रोक्तं जीवितं तत्त्ववेदिभिः ॥३३२॥

According to the knowers of Elements if the breath of a person remains flowing through Piṅgalā for two consecutive nights then he has a life of only two years.

त्रिरात्रं वहते यस्य वायुरेकपुटे स्थितः
तदा संवत्सरायुस्तं प्रवदंति मनीषिणः ॥३३३॥

A person whose breath remains flowing through one nostril for three consecutive nights has, according to those who know, one year of life.

रात्रौ चन्द्रो दिवा सूर्यो वहेद्यस्य निरन्तरम् ।
जानीयात्तस्यवैमृत्युः षण्मासाभ्यन्तरेभवेत् ॥३३४॥

A person in whom there is a consistent flow of Moon Svara in the night and Sun Svara in the day will meet his death within six months.

लक्ष्यं लक्षितलक्षणेन सलिले भानुर्यदा दृश्यते
क्षीणो दक्षिणपश्चिमोत्तरपुरः षट्त्रिद्विमासैकतः ।
मध्यं छिद्रमिदं भवेद्दशदिनं धूमाकुलं तद्दिने सर्वज्ञैरपि भाषितं
मुनिवरैरायुः प्रमाणंस्फुटम् ॥३३५॥

A person who on looking at the reflection of the Sun in water finds the Sun's disc cut in the South, West, North or East directions, has a life span of six, three, two or one month respectively, viz., if he sees the disc cut in the Southern direction he has a life-span of six months; if in the West a life-span of three months, if in the North a life-span of two months, and if in the East a life-span of only one month. If the reflection has a hole in the centre then only ten days of life are left and if the entire reflection appears to be rotating then he will meet his death that very day. The omniscient sages have so said about the apparent span of one's life.

दूतः कृष्णकषायकृष्णवसनो दन्तक्षतो मुण्डितस्तैलाभ्यक्त-
शरीररज्जुककरो दीनोऽश्रुपूर्णोत्तरः । भस्माङ्गारकपालपाशमुसली
सूर्यास्त-मायाति यः काली शून्यपदस्थितो गदयुतः कालानल
स्यादृतः ॥३३६॥

If a question regarding the welfare of a patient is put forth by the messengers of the following descriptions then the patient would die : if the messenger is putting on a black loin cloth; has injuries in his teeth; has his head shaved; is holding

a rope in his hand with a body rubbed with oil; is poor; is in tears while asking the question; has ashes, burning embers, skull or a pestle in his hand; comes after sunset, and whose legs are benumbed.

अकस्माच्चित्तविकृतिरकस्मात्पुरुषोत्तमः ।
अकस्मादिन्द्रियोत्पातः सन्निपाताग्रलक्षणम् ॥३३७॥

Sudden mental disturbances, sudden aberration in the senses, and sudden development of good qualities are all symptoms of delirium.

शरीरं शीतलं यस्य प्रकृतिर्विकृता भवेत् ।
तदरिष्टं समासेन व्यासतस्तु निबोध मे ॥३३८॥

Listen now my own observations about one whose body is cold, whose mind is disturbed, and whose body develops unfavourable symptoms (specially of approaching death).

दुष्टशब्देषु रमतेऽशुद्धशब्देष चाप्यति ।
पश्चात्ताप भवेदस्य तस्य मृत्युर्न संशयः ॥३३९॥

One who utters words portentious of inauspicious meaning, who speaks incorrect words and later repents over it, will soon die, there is no doubt about it.

हुंकारः शीतलो यस्य फूत्कारो वह्निसन्निभः ।
महावैद्यो भवेत्तस्य तस्य मृत्युर्भवेद्ध्रुवम् ॥३४०॥

Whose Huṁkāra (roar) is cold and whose hissing is like fire, definitely dies even though protected by physicians.

जिह्वां विष्णुपदं ध्रुवं सुरपदं सन्मातृकामंडलमेतान्येव-मरुन्धतीममृतगुं शुक्रं ध्रुवं वा क्षणम् । एतेष्वेकपि स्फुटं न पुरुषः पश्येत्पुरः प्रेषितः सोऽवश्यं विशतीह कालवदनं संवत्सरादूर्ध्वतः ॥३४१॥

A patient who is not able to see clearly any of these, viz., his tongue, the sky, pole star, feet of Viṣṇu, the Mātṛkās, Aru-

ndhatī, Moon, Venus or Agasti, would definitely die within a year. (See Śloka 366 for the symbolic meanings of some of the words used in this Śloka).

अरश्मिबिम्बं सूर्यस्य वह्नेः शीतांशुमालिनः ।
दृष्ट्वैकादशमासायुर्नरश्चोर्ध्वं न जीवति ॥३४२॥

One who cannot see the Sun, Moon or Fire and also their rays, has only eleven months of life left for him.

वाप्यां पुरीषमूत्राणि सुवर्णं रजतं तथा ।
प्रत्यक्षमथवा स्वप्ने दश मासान्न जीवति ॥३४३॥

One who either in the waking state or in a dream, sees a pool full of human excreta, urine, gold or silver, will not live beyond ten months.

क्वचित्पश्यति यो दीपं सुवर्णं च कषान्वितम् ।
विरूपाणि च भूतानि नव मासान्न जीवति ॥३४४॥

A person who does not see a lamp or gold rubbed on a touchstone, or sees deformity in all the species would not live beyond nine months.

सस्थूलाङ्गोऽपि कृशः कृशोऽपि सहसा स्थूलत्वमालभ्यते,
प्राप्तो वा कनकप्रभां यदि भवेत्क्रूरोऽपिकृष्णच्छविः ।
शूरो भीरुसुधीरधर्मनिपुणः शान्तो विकारी पुमानित्येवं
प्रकृती प्रयाति चलनं मासाष्टकं जीवति ॥३४५॥

If a man's nature changes suddenly, i.e. if he is fat but suddenly becomes lean and thin or vice versa, or his black complexion suddenly changes to glistening golden colour, or being brave and courageous he suddenly becomes meek and coward, or being religious becomes altogether irreligious, or still, being of a composed temperament becomes of an unstable temperament, then he would live only for eight months.

पीडा भवेत्पाणितले च जिह्वामूले तथा स्याद्रु-

धिरं च कृष्णम् । विद्धं न च ग्लायति यत्र
दृष्ट्वा जीवेन्मनुष्यः स हि सप्तमासम् ॥३४६॥

A person who develops pain in the palm of his hand or at the root of his tongue, or whose blood becomes blackish and he does not feel pain even if pinched, would die within seven months.

मध्यांगुलीनां त्रितयं न वक्रं रोगं विना शुष्यति
यस्य कण्ठ । मुहुर्मुहुः प्रश्नवशेन जाड्यात्षड्भिः स मासैः
प्रलयं प्रयाति ॥३४७॥

A person whose medial fingers (first, middle and third fingers of the hand) do not bend, whose throat becomes dry even without any disease, who inspite of repeated questions is unable to give consistent replies, would die within six months.

न यस्य स्मरणंकिञ्चिद्विद्यते स्तनचर्मणि । सोऽवश्यंपञ्चमे
मासि स्कन्धारूढो भविष्यति ॥३४८॥

A person whose breast-skin becomes insensitive, will definitely be borne on the shoulders of four persons (i.e. die) within five months.

यस्य न स्फुरति ज्योति पीड्यते नयनद्वयम् ॥
मरणं तस्य निर्दिष्टं चतुर्थे मासि निश्चितम् ॥३४९॥

A person whose eyes lose their sight but suffer from pain, would die within four months.

दन्ताश्च वृषणौ यस्य न किञ्चिदपि पीड्यते ।
तृतीयं मासमावश्यं कालज्ञायां भवेन्नरः ॥३५०॥

A person whose teeth and testicles do not experience pain when pressed, would die within three months.

कालो दूरस्थितो वापि येनोपायेन लक्ष्यते ।
तं वदामि समासेन यथाऽऽदिष्टंशिवागमे ॥३५१॥

I now declare briefly that science of Śiva with which one can foresee the Kāla (death) although it may still be far away.

एकान्त विजनं गत्वा कृत्वाऽऽदित्यं च पृष्ठतः ।
निरीक्षयेन्निजच्छायां कण्ठदेशे समाहितः ॥३५२॥
ततश्चाकाशमीक्षेत ह्रीं परब्रह्मणे नमः
अष्टोत्तरशतं जप्त्वा ततः पश्यति शंकरम ॥३५३॥
शुद्धस्फटिकसंकाशं नानारूपधरं हरम् । षण्मासाभ्या
सयोगेन भूचरणांपतिर्भवेत् ॥ वर्षद्वयेन तेनाथ कर्ता
हर्त्तास्वयंप्रभुः ॥३५४॥

त्रिकालज्ञत्वमाप्नोति परमानन्दमेव च ।
सततभ्यासयोगेन नास्ति किंचित्सुदुर्लभम् ॥ ३५५॥

One should go to a desolate place and then placing the Sun on his back try to see carefully the neck of his shadow. Thereafter, if looking at the sky, he recites the Mantra "Hrīm Parabrahmaṇe Namaḥ" one hundred and eight times he will see the Lord Śaṅkara whose appearance is like pure crystal and who can assume numerous forms. One who practices it for six months becomes a king and if he continues to practice for two years he can become the Creator, the Destroyer and the Lord of his Self. If he continues the practice ever after he will obtain the knowledge of all the three times, the past, present and future, get perfect Bliss and nothing will remain inaccessible to him.

तद्रूपं कृष्णवर्णं यः पश्यति वयोम्नि निर्मले ।
षण्मासान्मृत्युमाप्नोति स योगी नात्रसंशयः ॥३५६॥

A Yogī who sees (in the aforesaid manner) the complexion of Śiva as black would meet his death within six months, there is no doubt about it.

पीते व्याधिर्भयं रक्ते नीले हानिं विनिर्दिशेत ।
नानावर्णेऽथ चेत्तस्मिन्सिद्धश्चगीयते महान ॥३५७॥

If he sees the complexion (of Śiva) as yellow he will suffer from fear; if blue then he will suffer loss; and if he sees it multihued then that Yogī would achieve Siddhis (supernatural powers).

पदे गुल्फे च जठरे विनाशः क्रमशो भवेत् ।
विनश्यतो यदा बाहू स्वयं तु म्रियते ध्रुवम् ॥३५८॥

If he cannot, in the reflection, see the feet, ankles, belly or hands then the Yogī would definitely meet his death.

वामबाहुस्तथा भार्या नश्येतेति न संशयः ।
दक्षिणे बन्धुनाशो हि मृत्युं मासंविनिर्दिशेत् ॥३५९॥

If he is unable to see the left hand then his wife would meet certain death; if unable to see the right hand his kinsmen would meet destruction, and in a month's time he would himself die.

अशिरोमासमरणं विनाजंघे दिनाष्टकम् ।
अष्टाभिःस्कन्धनाशेन च्छायालोपेन तत्क्षणात् ॥३६०॥

Death would come to him within a month who is unable to see the head; within eight days if unable to see the thighs or the shoulders; and immediately if unable to see the shadow at all.

प्रातः पृष्ठगते रवौ च निमिषाच्छायाऽङ्गुलिश्चाधरं दृष्ट्वाऽर्द्धेन मृतिस्वनन्तरमहो छायां नरः पश्यति । तत्कर्णासिकरास्य पार्श्वहृदया भावेक्षणार्धात्स्वयं दिङ्मूढो हि नरः शिरोविगमतो मासांस्तु षड् जीवति ॥३६१॥

Putting one's back to the Sun in the morning if the fingers and lips of the shadow are not visible then one would meet his death within a second; if the entire shadow and his own

person is not visible then he would die within half a second. Same would be the fate if the ears, shoulders, hands, mouth, sides, and heart are not visible. If the head of the shadow is not visible and the person also loses the knowledge of the directions (East etc.) then he would survive only for six months.

एकादिषोडशाहानि यदि भानुर्निरन्तरम् ।
वहेद्यस्य च वै मृत्युः शेषाहेन च मासिके ॥३६२॥

If the Sun Svara flows continuously in a person for sixteen days, then that person would die within fifteen days.

संपूर्णं वहते सूर्यचन्द्रमा नैव दृष्यते । पक्षेण जायते मृत्युः कालज्ञानेन भाषितम् ॥३६३॥

If in a person only the Sun Svara flows continuously and the Moon Svara does not flow at all, then he would die within a fortnight.

मूत्रं पुरीषं वायुश्च समकालं प्रवर्त्तते । तदाऽसौ चलितो ज्ञेयो दशाहे म्रियते ध्रुवम् ॥३६४॥

If in a person the excreta, urine and wind come out simultaneously then he should know that it is time for death and he would end his life within ten days.

सम्पूर्णं वहते चन्द्रः सूर्यो नैव च दृश्यते ।
मासेन जायते मृत्युः कालज्ञेनानुभाषितम् ॥३६५॥

If in a person the Moon Svara continues to flow and the Sun Svara does not flow even once, then he would die within a month—so say the persons having knowledge of death.

अरुंधतीं ध्रुवं चैव विष्णोस्त्रीणि पदानि च ।
आयुर्हीना न पश्यन्ति चतुर्थं मातृमण्डलम् ॥३६६॥
अरुन्धतीं भवेज्जिह्वा ध्रुवो नासाग्रमेव च ।
ध्रुवो विष्णुपदं ज्ञेयं तारकं मातृमण्डलम् ॥३६७॥

If one is unable to see the Pole-star, Arundhati, three feet

of Viṣṇu, and fourth the Mātṛkās (all names of stars or constellations) then he should konw that no life is left for him. Here the tongue is called Arundhati, tip of the nose Pole Star. eyebrows the feet of Viṣṇu and the Stars as Mātṛkās.

नव भ्रुवं सप्त घोषं पञ्च तारां त्रिनासिकाम् ।
जिह्वामेकदिनं प्रोक्तं म्रियते मानवो ध्रुवम् ॥३६८॥

Death would certainly come to him within nine days who is unable to see the eyebrows, within seven days who is unable to hear any sound by his ears, within three days who is unable to see the stars, and within a day who is unable to see his tongue.

कोणावक्षणोरंगुलिभ्यांकिञ्चित्पीड्य निरीक्षयेत् ।
यदा न दृश्यते विन्दुर्दशाहेन भवेन्मृतः ॥३६९॥

One should lightly press the inner corners of the eyes and if by doing so he does not see a light-spot then he should know that he will die within ten days.

तीर्थस्नानेन दानेन तपसा सुकृतेन च ।
जपैर्ध्यानेन योगेन जायते कालवञ्चना ॥३७०॥

One can avert death by bathing in the Tīrthas (sacred places), charity, austerity, righteous actions, recitation of Mantras, concentration and Yoga.

शरीरं नाशयन्त्येते दोषा धातुमलास्तथा ।
समस्तु वायुर्विज्ञेयो बलतेजोविवर्धनः ॥३७१॥

Impurities and humours destroy the body but the equilibrium of wind increases the vigour and strength.

रक्षणीयस्ततो देहो यतो धर्मादिसाधनम् । योगाभ्यासात्समायान्ति साधु याप्यास्तु साध्यताम् ॥ असाध्याजीवितंघ्नन्तिनतत्रास्तिप्रतिक्रिया ॥३७२॥

One should perfect his body by religious practices. Practice of Yoga provides success; Yoga makes the impossible possible, and in the absence of Yogic practices one meets his death because there is no other way of averting it.

येषां हृदि स्फुरति शाश्वतमद्वितीयं । तेजस्तमोनिव हनाशकरं रहस्यम् । तेषामखण्डशशिरम्यसुकांतिभा जां स्वप्नोऽपि नो भवति कालभयं नराणाम् ॥३७३॥

A person whose heart illumines with the beginningless and unique knowledge of Śiva Svarodaya that destroyes all darkness and whose brilliance is pleasant like the Moon, has no fear of death even in his dreams.

इडा गंगेति विज्ञेया पिङ्गला यमुना नदी । मध्ये सरस्वतीं विद्यात्प्रयागादिसमस्तथा ॥३७४॥

The Iḍā is Ganges, Piṅgalā is Yamunā, and the central (Suṣumnā) is the Saraswatī. The confluence of these three should be know as the Prayāga.

आदौ साधनमाख्यातं सद्यः प्रत्ययकारकम् ।
बद्धपद्मासनो रोगी बन्धयेदुड्डियानकम् ॥३७५॥

First is Sādhanā. Therefore one should sit in Padmāsana and then practice Uḍḍīyāna, i.e. train the movement of Apāna-Vāyu upwards to bring it to the navel.

पूरकः कुम्भकश्चैव रेचकश्च तृतीयकः ।
ज्ञातव्यो योगिभिर्नित्यं देहसंशुद्धिहेतवे ॥३७६॥

In order to purify their bodies in all respects the Yogīs should obtain the knowledge of Prāṇāyāma in its three aspects of Pūraka, Kumbhaka, and Recaka.

पूरकः कुरुते वृद्धिं धातुसाम्यं तथैव च ।
कुम्भके स्तम्भनं कुर्याज्जीवरक्षाविवर्द्धनम् ॥३७७॥

Of these the Pūraka (drawing in of the external air) nourishes the body development and brings equilibrium in all the humours, while the Kumbhaka (stopping the movement of internal and external air) protects the organism by keeping the body humours at their places.

रेचको हरते पापं कुर्याद्योगपदं व्रजेत् ।
पश्चात्संग्रामवत्तिष्ठेल्लयलब्धं च कारयेत् ॥३७८॥

The Recaka (exhalation of the internal air) destroys evil deeds. Thus one who practices Prāṇāyāma obtains the place of Yoga. A Yogī who is able to stabilize his breathing can stop death.

कुम्भयेत्सहजं वायुं यथाशक्ति प्रकल्पयेत् ।
रेचयेच्चन्द्रमार्गेण सूर्येणापूरयेत्सुधीः ॥३७९॥

According to his capacity one should stop in a natural way the air through Kumbhaka. Then an able person should practice Recaka by the Moon Svara and Pūraka by the Sun Svara.

चन्द्र पिबति सूर्यश्च सूर्य पिबति चन्द्रमाः ।
अन्योन्यकालभावेन जीवेदाचन्द्रतारकम् ॥३८०॥

Whose Sun Svara drinks the Moon Svara from time to time and *vice versa*, will live till the Moon and the stars exist.

स्वीयाङ्गे वहते नाडी तन्नाडीरोधनं कुरु ।
मुखबन्धममुञ्चन्वै पवनं जायते युवा ॥३८१॥

A Yogī who stops the Nāḍī which is flowing and also closing his mouth does not allow the air so stopped to escape through the mouth becomes young again even in his old age.

मुखनासाक्षिकर्णान्तानंगुलीभिर्निरोधयेत् ।
तत्त्वोदयमितिज्ञेयं षण्मुखीकरणंप्रियम् ॥३८२॥
तस्य रूपं गतिः स्वादो मण्डलं लक्षणं त्विदम् ।
स वेत्ति मानवो लोके संसर्गादपि मार्गवित्त ॥३८३॥

One should stop with his fingers his mouth, nose, eyes and ears (i. e. assume the Yoni Mudrā) and know it as the rise of Tattvas and the pleasant Ṣaṇmukhīkaraṇa (making six mouths). This implies that a Yogī can thus know in the world the form, movement, taste, region, and symptoms of the

Elements and also their individual paths in their interactional process.

निराशो निष्कलो योगी न किञ्चिदपि चिन्तयेत् ।
वासनामुन्मनां कृत्वा कालं जयति लीलया ॥३८४॥

Desireless and pure Yogī should not worry about anything. By renunciation of desires he can effortlessly obtain victory over Death.

विश्वस्य वेदिका शक्तिर्नेत्राभ्यां परिदृश्यते ।
तत्रस्थं तु मनो यस्य याममात्रं भवेदिह ॥३८५॥
तस्यायुर्वर्धते नित्यं घटिकात्रयमानतः ।
शिवेनोक्तं पुरा तन्त्रे सिद्धस्य गुणगह्वरे ॥३८६॥

The entire world is known through the power of eyes. Therefore if the mind of a Yogī concentrates for a *Prahara* (about three hours) on that power, then the age of that Yogī increases at the rate of three *ghaṭikās* everyday—so has Śiva said in the Tantrasāstras for the benefit of the qualified Siddhas.

बद्ध्वा पद्मासनं ये गुदगतपवनं सन्निरुद्ध्यामुमुच्चैस्तं
तस्यापानरन्ध्रक्रमजितमनिलं प्राणशक्त्या निरुद्ध्य एकीभूतं
सुषुम्ना विवरमुपगतं ब्रह्मरन्ध्रे च नीत्वा निक्षिप्याकाश-
माग शिव चरणरता यान्ति ते केऽपि धन्याः ॥३८७॥

A Yogī, sitting in Padmāsana, should stop the Apāna-vāyu situated in the Anal region, raise it upwards and then merge it with the Prāṇa-vāyu. When both have merged and reached in the Suṣumnā then they should be taken through the Brahmarandhra and released in the path of sky. Thus devoted to the feet of Śiva, the Yogīs who leave (i.e. die) enjoy eternal Bliss.

एतज्जानाति योगी य एतत्पठति नित्यशः ।
सर्वदुःखविनिर्मुक्तो लभते वाञ्छितं फलम् ॥३८८॥

The Yogī who knows it and always studies it becomes rid of all pains and gets all the desired fruits.

स्वरज्ञानं नरे यत्र लक्ष्मीः पदतले भवेत् ।
सर्वत्र च शरीरेऽपि सुखं तस्य सदा भवेत् ॥३८९॥

A person who has the knowledge of Svaras, always has Lakṣmī (wealth) at his feet and obtains all pleasures and comforts wherever he goes.

प्रणवः सर्ववेदानां ब्राह्मणे भास्करो यथा ।
मृत्युलोके तथा पूज्यः स्वरज्ञानी पुमानपि ॥३९०॥

Just as in all the Vedas the Praṇava, or of all the Brāhmaṇas Sun is worth worshipping so in this world the knowers of Svara are to be worshipped.

नाडीत्रयं विजानाति तत्त्वज्ञानं तथैव च ।
नैव तेन भवेत्तुल्यं लक्षेकोटिरसायनम् ॥३९१॥

Even millions of medicinal mixtures cannot equal a person who knows all the aforesaid three Nāḍīs, and also has the knowledge of the Tattvas.

एकाक्षरप्रदातारं नाडीभेदविवेचकम् । पृथिव्यांनास्तितद्द्रव्यं
यद्दत्त्वा चानृणी भवेत् ॥३९२॥

There is nothing on earth to repay the debt of even one word given by a person who knows the Nāḍī-bheda (knowledge of differentiation of the Nāḍīs).

स्वरतत्त्वं तथा युद्धं देवि वश्यं स्त्रियस्तथा ।
गर्भाधानं च रोगश्च कलार्द्धेनैवमुच्यते ॥३९३॥

The results of war, captivation of women, pregnancy and diseases all can be predicted to the precision of half a Kalā (measure of time) through the knowledge of Svaras and their Elements.

एवं प्रवीततं लोके प्रसिद्धं सिद्धयोगिभिः ।
चन्द्रार्कग्रहणे जाप्यं पठतां सिद्धिदायकम् ॥३९४॥

Thus came the Science of Svarodaya to this world and was propagated by Yogīs. One who recites it during the lunar or solar eclipses, obtains all Siddhis (supernatural powers).

स्वस्थाने तु समासीनो निद्रां चाहारमल्पकम् ।
चिंतयेत्परमात्मानं यो वेद स भविष्यति ॥३९५॥

One who keeps sitting at his place, takes little food, practices concentration and knows the Supreme Lord will obtain the knowledge of Svaras.

Thus ends the Science of Svarodaya revealed in the dialogue of Umā and Maheśvara.

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